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NOVEMBER 1954

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Moody Monthly

Published on the 25th of the month preceding date of issue. Devoted to Bible knowledge and interpretation; news and methods of world-wide Christian work; editorial comments on current events and conditions; inspirational verse and selected miscellany; catholic in spirit and outlook; evangelical and evangelistic; contending for the faith delivered once for all to the saints.

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Vol. 55

NOVEMBER, 1954

No. 2

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November, 1954

In This Issue

If this issue proves especially interesting to you—and we suspect it may—it will probably be because the editors have been willing to break a rule which ordinarily should not be broken.

Generally Moody MONTHLY insists on fairly short articles. Two thousand words (a little more than two pages with pictures) is average; a 2,500-word article is about the longest ordinarily used. But this month three features are over 3,200 words and two run over 3,900!

In each of the three instances mentioned it was felt you would want and appreciate a longer-than-usual article. This was especially true of Dr. Joseph P. Free's "Digging Down to Ancient Dothan," which introduces you to the adventure of excavating an Old Testament city in Palestine. In fact, the editors themselves lengthened the text by including material originally in one of Dr. Free's footnotes.

The same thing is true of the opening installment of "Meet Ruth Graham." Faith Coxe Bailey has written many articles for Moody MONTHLY. When she put the first manuscript on Mrs. Billy Graham into the mails, however, it topped a record 3,900 words! Reading it with blue pencil in hand, the editors had to agree once more that you would probably want the longer version.

Dr. John F. Walvoord's exposition of I Thessalonians 2 (page 24) was likewise over 3,200 words, but because of its warmth and practicality, its solid spiritual food, there was little doubt that the average reader would be helped and blessed by the complete text.

Of course there are shorter articles in this issue, too—in fact, more of them than usual. But we think that in the instances, you'll be glad the editors were willing to break their own rule!

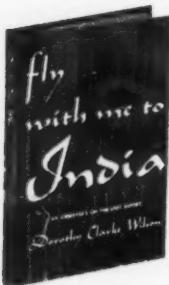
THIS MONTH'S COVER



★ DOTHON, 2,000 B.C.—A tense moment as five members of Dr. Joseph P. Free's excavation party join in lifting out a slab of earth containing the nearly 4,000-year-old skeleton of a child (page 15). By dint of careful, painstaking work year after year, archaeologists are adding to our knowledge of Bible times and confirming details of Scripture often challenged by critics.

Your Armchair Trip
to a Land of Ancient Splendor
and Modern Turmoil

Fly with me to India



By

DOROTHY
CLARKE
WILSON

author of
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House of Earth,
etc.

Stalking Nehru with a box camera—and attending the inauguration of the first president of India—Sharing a tiny first-class train compartment with forty other passengers—running head-on into a sacred cow—

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Out of the MIXING BOWL

MRS. WILLARD ALDRICH

Somebody Real

You run up and get your shoes and I'll put them on for you. They're by the window in our room where you got undressed last night. Remember, you were bouncing on Mommie's bed? And then you can go outdoors and play in the sand."

Bobbie stirred the bit of sand in her bucket and moved closer to the hearth. "I don't want to," she answered. "You go get them."

"You're getting sand all over the floor, lambie," Mommie protested. "Your bedroom slippers aren't warm enough to play in outdoors. Run and get your shoes real quick and I'll help you carry your sand back out."

"You come with me," the four-year-old replied, stirring the faster and glancing at Mommie with a troubled expression. (School had started and she was missing the companionship of her eight brothers and sisters. The house seemed strangely quiet with no shouting voices echoing, no thumping feet racing along the hall and up and down the stairs.)

Mommie was busy that Monday morning, trying to get started on the many things to be done . . . Virginia's hem to take up; Jon's denims to starch and iron; Tad's jeans to mend . . . and Daddy had remarked that he hadn't a clean sport shirt left!

This monthly feature appears simultaneously in Moody MONTHLY and *The Doorstep Evangel*, which is published by Dr. Willard M. Aldrich, Box 1, Vancouver, Wash. A collection of these articles is published in book form under the title, *Musings of a Mother*. Copies may be obtained for 35 cents each at your Christian bookstore or from the Moody Bookstore, 820 N. LaSalle Street, Chicago 10, Ill. (Add 15 cents to mail orders for postage and handling.)

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"Why don't you take your big dolly up with you and let her help you find your shoes? She will be glad to go."

"But, Mommie," she protested, "Mommie, I want somebody real."

How the heart takes hold of it! Somebody real—when life is strangely at a standstill and one's companions are gone. Somebody real, when bewilderment settles in like early morning fog. Somebody real, when sorrow is sharp and cuts swift across the smooth, pleasant ways of life.

How real is the Lord to you? Is He someone you only know about? Is He someone other people seem to know, but not you?

When the going is hard and your heart cries out for somebody, somebody real . . . is He there?

He wants to be. "Before they call, I will answer; and while they are yet speaking, I will hear" (Isa. 65:24). "Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me" (Ps. 50:15). "Thou shalt call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am" (Isa. 58:9).

He waits, a loving Saviour, listening for your call. You stand, a needy sinner, fearful in your loneliness.

"Whosoever shall call upon the name of the Lord shall be saved" (Rom. 10:13).

* * *

"But, Mommie," she said, "I want somebody real." He is real; He is near; He loves you . . . and you need Him.

Why don't you call?

She Made More

An Australian woman specialist, whose medical advice has helped in curing thousands of cases of infantile paralysis, was told:

"You can make one million dollars in six months if you charge the fees you deserve."

"One million dollars!" she replied. "Why, I made more than that this morning. I made a little girl able to walk again."

—Source unknown

SERMONBUILDERS—J. Arthur Springer, Editor

Philip P. Bliss and the Dutch Guilders

By Al Smith

HISTORY usually records stories only of great exploits, but many times events of seemingly little importance have changed the destiny of lives and even nations. Such is the case in the life of P. P. Bliss, who gave us so many of the gospel songs we sing today.

The story begins just before the Civil War. Philip P. Bliss has moved to Rome, Pa., to teach school. He makes the friendship of the Young family, known throughout that section of Pennsylvania for their love of music. Philip is often invited to their home to join in the singing and fellowship. In the Young home he is attracted to a beautiful young woman whom he eventually marries. Her name—Lucy Young. She proves to be a real blessing to Philip Bliss, and through her instruction is able to kindle the flame that eventually spread his music of glad tidings around the world.

When your soul thrills to "Hallelujah! What a Saviour," "It Is Well with My Soul," "Let the Lower Lights be Burning," "Almost Persuaded," and all the other loved songs by P. P. Bliss, remember this story of Lucy Young's grandmother, Betsy Allen, and how she gave Philip Bliss his start.

Grandmother Betsy Allen had arrived in Rome many years before from Manhattan Island, where as a little girl she had played with the Indians. Her influence in the Young family is manifold. One day she comes upon Philip Bliss and notices that he is much concerned about something. In her own inimitable way she draws from Philip the cause of his concern, his desire to further his musical education which is hindered because of lack of funds.

He tells her that he needs thirty dollars, but that this is too great a sum for him to imagine in his possession. Betsy Allen leaves the room and returns with an old wool sock which has hung in her little closet for years. It had been brought by her parents from New York. Its contents—Dutch guilders, which she gives to Philip Bliss.

Betsy Allen feels that the Lord has led her to save these guilders through all those years for just this moment. With increased faith, Philip Bliss takes the guilders to Towanda and exchanges them for American currency. Then he heads for the Normal Academy of Music, at Geneseo, N.Y. In a short time he is the outstanding student of the school.

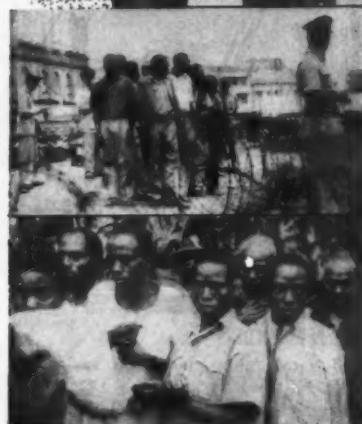
Little did Betsy Allen dream that as the loaves and fishes were multiplied to the blessing of thousands, so her Dutch guilders would be multiplied over and over in notes of praise sung from hearts blessed in singing the songs of P. P. Bliss.

One rule to be followed in reading the Scripture is continually to direct our attention to investigate and meditate upon things conducive to edification; not to indulge curiosity or the study of things unprofitable.—John Calvin

AFRICA CONTINENT IN PERIL

Mounting Problems — Mounting Tensions

- RACISM
- NATIONALISM
- MAU MAU
- SELF-GOVERNMENT
- APARTHEID
- POVERTY
- HUNGER
- DISEASE



The crushing problems of a continent awakened out of centuries of darkness are creating tensions which may explode at any moment.

To these problems may soon be added Communism — the monstrous conspiracy that feeds on confusion and unrest — exploiting and enslaving people.

Only a miracle of God can save Africa and make it safe for both the black man and the white man. If the crisis in Africa is not resolved quickly the doors of unlimited missionary opportunity may soon be closed.

The only answer for Africa is Christ. But we must hurry. A mighty campaign to evangelize Africa is of paramount importance. Missionary leaders have urged The Pocket Testament League to undertake such a campaign now.

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PTL has the experience and the technique to do this job. Depending upon God's help we will begin in January 1955 a massive program of evangelism and Scripture distribution in Africa. This tremendous undertaking will require the prayer support and backing of Christians and churches of all denominations.

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ALFRED A. KUNZ, Executive Director

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Our Moody Readers

Challenge to Christians

Can't we as Christians do something to stop the indecent type of programs which will be televised beginning September 7 on the American Broadcasting Company Network? A brassiere company will be using live models to display their product.

Why fling sex in the faces of our young people when already the juvenile crime problem is so great? Once before this program was to be televised, but received such a storm of protest that it was not put on the air. Couldn't we again do something about this?—A Christian mother, Columbus, Ind.

Reading for Mau Maus

May I take this opportunity to tell you what we have been commenting upon for several months here—the constant improvement in articles and make-up in MOODY MONTHLY. The magazine has always been an excellent one, but over the past few months we feel your selection of material and the general appearance of the magazine have been outstanding. We rejoice at the way the Lord is using the magazine.

You will be interested to know that we are now preparing to print an introductory issue of our first vernacular edition [of the Christian paper, *African Challenge*] in Yoruba. We hope to put it into the hands of vendors next month. Our English edition circulation is increasing continually. The print order for October is 139,000. You may have heard that Mau Mau camps in Kenya are now receiving 1,000 copies a month.—Harold Fuller, *African Challenge*, Lagos, Nigeria.

Experience in Tithing

The article on giving [Sunday School lessons, August] was very timely for us. Just a few months ago we began tithing. We had always held back before because we were ashamed to pay the Lord in the same way we pay our many bills, but He led us to do so.

Our income is limited, and our family growing, so we were really tested. One month after giving our tithe, paying bills and buying a small amount of groceries—we had five pennies left. We had agreed that the Lord could not show what He would do if we held back, but being human, it was difficult. Three days later a check appeared in the mail for an amount over and above all our needs.

It is a pleasure now to share in several phases of Christian service whereas before tithing we were limited to one or two. Our bills are rapidly disappearing, and we have been richly blessed both spiritually and materially by this new experience.—Mrs. R. Malone and family, Forrestal Village, North Chicago, Ill.

TV and Movies

I am still thinking about the article "Giant in the Parlor" in the February issue. I know that Christ satisfies, because I have tried Him and proved Him. I don't need [TV] picture shows to balance out my day.

The devil and his helpers have done a good job of getting folks confused. Oh, it's all right for us to hurriedly read a few lines of Scripture in the evening,

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Moody Monthly

while mother gets the food on the table. It's all right for all of us to mutter a hurried prayer. It's all right to hurriedly gobble down the food. And it's all right, too, to hurry in the living room and spend as much as four hours watching picture shows. I'd like to go on record as saying, "I don't like our living room turned into a movie house."

I might add that I'm a Sunday school teacher of seventh grade girls. Several have asked me, "What is the difference in watching a movie at the theatre and watching a movie at home?" Maybe some of you have a good answer.—Carmen McCharen, Yuma, Ariz.

Learning to Walk

My sister and her husband subscribe to Moody MONTHLY and eventually the copies turn up in our home. Yes, we are also children of God, and two of our three small children are positive that they are His also. I enjoy "Out of the Mixing Bowl" so much—it is similar to the column I do for our conference paper, *The Christian Leader*.

We have a small crippled son of four and one-half who is a victim of cerebral palsy. He is trying desperately hard to gain his walking balance. Watching him has led to the writing of the following poem, which may possibly be of help to some reader.

WE WALK

"Mamma! Mamma! I just can't walk alone!"
Comes from the lips of our small, brave crippled son;
I take his grubby little hand and put it in my own—
And hand in hand we walk. It is such fun!
"Dear Jesus, Lord I cannot walk alone!"
My heart cries out in bitterness and pain;
He takes my hand in His nail-pierced one,
And so we walk through life in holy joy again!

—Esther Loewen Vogt, Hillsboro, Kan.

Readers' Choice

The articles by Dr. J. Vernon McGee on the post-resurrection ministry of Christ [April-August, 1954] are superb. Every teacher and preacher should read them, and more than once. I like "McGeeisms" and hope we may have more from his heart and pen.—Mrs. Rachel K. Ide, Brayton, Iowa.

I want to tell you how much I enjoyed the five articles by Dr. J. Vernon McGee, also the article by Dr. William W. Orr in August.—Elsie Mae Moore, Garden Grove, Calif.

MOODY MONTHLY for September is the best ever . . . an answer to prayer, as I've been praying the sermonettes and other short articles would be back again.—Eloise Thompson, Escondido, Calif.

I first subscribed for Moody MONTHLY almost fifty years ago when I was a little girl, and have taken it ever since. When I first received it, I thought it was very good. As the years went by, it grew better.—Helen A. Peterson, Oracle, Ariz.

I believe the IDEA NOTEBOOK is a won-



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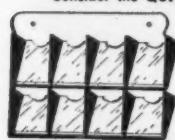
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derful ministry. Soul-winning pastors are always busy and not able to skim through many magazines and papers to get ideas that will be helpful and beneficial to a live church. For instance, we had 140 attending our Sunday school. Then we put on the "2 Up Campaign" described in IDEA NOTEBOOK and at the end of two months we had 300.—John E. Strickland, Lemon Heights Baptist Church, Palatka, Fla.

How pleased I was to read about the hymn, "Some day the silver cord will break." I have never heard this sung by anyone but my father, and my first thought was, "I wish he could have seen this."—Margaret H. Whiteley, Huddersfield, England

We appreciate the Sunday school lessons by Dr. Lundquist and the IDEA NOTEBOOK so very much.—Mr. and Mrs. Milton J. Coleman, Winston Salem, N.C.

The "News Report" is of special interest to us and seems to draw the loose ends together in making us realize what the Church of God is doing all over the world.—Mrs. Jack Thomson, Clinton, Ind.

... the best Christian reading I have ever had. It helps me in my Sunday school teaching and my children's work. I even find much help for choir directing. I read and reread my old issues and pass them on to others.—Mrs. James McCue, Lyons, Mich.

My daughter enjoys YOUTH SUPPLEMENT very much. We sent for sample copies of different youth magazines, but none has been equal to your youth section.—Mrs. T. Edwards, Shelbyville, Ill.

Note on Sharing

Several missionaries depend on getting MOODY MONTHLY from me together with a collection of papers and booklets. One of them states the young people have tasted some old copies and like them. So we should always pass on our Christian reading to others less fortunate.—William H. Clark, New York, N.Y.

Needed Answer

Many thanks for the August article, "Men Wanted: Dead but Alive," by Tom Watson, Jr. As you know, there is a great need for this type of ministry, especially in these days of increasing Satanic pressure upon the believer. Identification with Christ in His death and resurrection is God's one answer to the believer who yearns to be like Jesus, who seeks to experience the life that is "not I, but Christ."—Miles J. Stanford, Brooklyn, N.Y.

A Map and a Challenge

I found the [August] missionary number of the greatest interest. First, I appreciated the world map showing areas now closed to missions or restricted. Then I was glad for the article, "Your Missionary's Greatest Need." I know it is only too true, for I have used prayer calendars for a long time and my resulting contacts with those on the field definitely verify the effectiveness of prayer.



One Day?

AUDREY SHANK

Our Father God,
If we could know but once
Throughout the year
The gifts from Thee
We see and feel and hear each day;
If there would be alone
One starlit night,
One song of bird,
One talk with Thee,
One day of wholesome work,
One night of quiet sleep,
How thankful we would be!

But no . . .
Since these are ours from Thee
Each day,
We cannot give to Thee one day
alone
Our thanks.

I presented the missionary map and article to my Sunday school class last Sunday and asked them to join me in definite prayer for our own South Dakota missionaries. I am making each a prayer calendar now, for I know how great a blessing this will prove to the missionaries and to those who pray.—Mrs. E. J. Lester, Armour, S.D.

The August missionary number is splendid. After reading Mr. R. Hawkins' letter [Our Moody Readers] we felt led to send our gift to the Missionary Subscription Fund. "The Lord gave the word; great was the company of those that published it" (Ps. 68:11).—Mr. and Mrs. Waldo M. Magnusen, Fort Lauderdale, Fla.

Serviceman's Rating

I'm one of the many Christian boys who have been called into service. Having ample time for reading, I would spend this time with worth-while material.

I have the August issue of MOODY MONTHLY in front of me just now—I received it last night from a M/Sgt. friend of mine—and have read a few of the articles. My heart was thrilled to read of missionary endeavors, and my soul filled with good food by some of the articles like "The Christ We Know—at the Right Hand of God." This publication as far as I'm concerned rates "Superior."—Cpl. Leonard W. Froisland, Ft. Bliss, Tex.

Moody Monthly

NEWS REPORT

EDITOR, CHARLES T. LAMPMAN

*worldwide news
for and about
Christians*

PRESSTIME PARAGRAPHS

Christians will watch with interest the horror comic book industry's attempt at self-policing. Beginning October 15, twenty-four of the twenty-seven U.S. comic book publishers will display a seal of approval on each of their publications which meet the requirements of an industry-sponsored code.

Mrs. Glenn G. Hays, of Ransom, Kan., has been re-elected to a second term as president of the National Women's Christian Temperance Union.

NEWSQUOTE of the Month

"We will take as many qualified American doctors as you give us, and will pay their salaries. . . For eight hours a day we will expect them to function on the staff of a hospital, but what they do with their spare time is up to them. They can be flaming evangelists then if they want to be."

Story Behind the Quote: This almost unbelievable statement was made by Raj-Kamari Amrit Kaur, a Christian woman, who is a cabinet member in Prime Minister Nehru's government. It appears in an article by Robert Boyd Munger, pastor of the First Presbyterian Church of Berkeley, Calif., in the September-October issue of Christian Medical Society *Journal*.

Early this year, Dr. and Mrs. Munger spent five months on a world tour with a special preaching mission to the church of South India at Travancore.

Speaking at the CMS convention banquet last June, after making the above statement, Dr. Munger said:

"I don't know how many of you are thinking in terms of Christian service, but think of this—a doctor could go to India on the salary of the Indian government. He wouldn't have to learn the language, and in his spare time he would be free to engage in missionary work. . .

"What India needs, and what most of the Orient needs, is trained laymen who can go into a specialized group like the medical profession, make contacts, lead them to Jesus Christ, and establish them in the Word. I pray God, that as the door is still open, we're going to see doctors, businessmen, engineers, and educators move in on this level with a real sense of commitment. That kind of man, with his professional standing, can make a contribution which is unique today."

Rare Bible Used for Capital Librarian Induction

When Lawrence Quincy Mumford was inducted as the new librarian of Congress, in a ceremony in which Supreme Court Justice Harold H. Burton officiated, a very rare copy of the Holy Scriptures was used—an "Aitken Bible."

The volume, sometimes called the "Bible of the American Revolution," was published in Philadelphia in 1782 by Robert Aitken. He was a native of Scotland who came to America in 1769 and became a book publisher, specializing in New Testaments and entire Bibles.

The Aitken Bible's claim to rarity is secure: (1) It was the only edition of the Bible endorsed by the Continental Congress, being the only edition ever officially recognized and recommended by the National Legislature; (2) It was the first Bible printed in America in the English language (John Eliot's Bible, 1663, was in an Indian language; Christopher Saur's Bible, 1743, was printed in German); (3) It is now part of the Library of Congress' rare books collection.

Dr. Laubach Highly Honored on 70th Birthday

Last week 150 friends and associates gathered at a luncheon in New York to honor the man who more than any other in history has been responsible for bringing the gift of literacy to the world's "silent billion." The occasion was the seventieth birthday of one of the world's foremost literacy experts, Dr. Frank Charles Laubach. Sitting quietly and unassumingly in the place of honor at the head table, Dr. Laubach received greetings from representatives of various organizations with which he has been connected in his work. Dr. Eric M. North, executive secretary of the American Bible Society, was the toastmaster.

Dr. Laubach, in the principal address, observed that "we cannot preach Christianity in an illiterate world," and stressed that literacy and literature must be given "first priority" in the world mission program. He has estimated the need as "two billion dollars from the Christian church in America to tell the gospel of Christ around the world."

(Item: The Laubach method of teaching illiterates to read is scheduled to be studied in a series of lectures during the second annual workshop on evangelical foreign literature, to be held in Chicago October 28-30, sponsored by Evangelical Literature Overseas.)

New Sunday Observance Poster Campaign Scored

A poster campaign aimed at developing a stronger public support for a more strict observance of Sunday was protested immediately after it was announced. The protest came from Seventh-Day Adventist leaders in Washington, D.C.

The campaign was launched in New York by Melvin M. Forney, general secretary of the Lord's Day Alliance of the United States. The poster features the slogan, "The American Way—Sunday for Church, Not for Business—Let's Keep It That Way." But the campaign was condemned as "a regrettable example of flag-waving in support of a particular religious belief" by Dr. Alvin W. Johnson, religious liberty

FACES AND FACTS IN THIS MONTH'S CHRISTIAN NEWS



Carnell



Parkhill



Vick



Odle



Congo



Moomaw

• EDWARD JOHN CARNELL has been named the new president of Fuller Theological Seminary in Pasadena, Calif. At 35 he is believed to be one of the youngest seminary presidents in the country. The appointment of Dr. Carnell, who had served the seminary as professor of apologetics since 1948, was announced by the retiring president-in-absentia, Dr. Harold John Ockenga, who had elected to remain in the pulpit of the Park Street Church in Boston. Dr. Ockenga, however, will serve the school as president of its board of trustees.

• ELLIOTT D. PARKHILL, *ad interim* secretary of missions for the 138-year-old American Sunday School Union, is retiring after nearly twenty-five years of service in that organization. (Item: During his period of service, Union missionaries have traveled 55 million miles, delivered 516,941 sermons and addresses, made 4,469,900 field trips, organized thousands of Sunday schools which resulted in the establishment of 489 local churches and recorded almost 190,000 professed conversions.)

• G. BEAUCHAMP VICK, pastor of Temple Baptist Church, Detroit, Mich., led his 15,200-member congregation in dedication of their new two million dollar church and Sunday school buildings. Dr. Vick has been associated with the church since 1936, first as its general superintendent and later, since 1947, as pastor.

• DON OGLE, athletic director at Taylor University, Upland, Ind., reports that more than one hundred high school athletic letter winners have already affiliated with the Christian Athletes Club, organized last July at the tenth annual Youth for Christ convention. CAC sponsors: Lou Zamperini, former Olympic track star; Donn Moomaw, all-American football star from UCLA, now in seminary; Lee Pfund, basketball and baseball coach at Wheaton College; Bob Richards, "the Flying Parson" of California, world pole vault champ; Gil Dodds, track coach at Wheaton College and holder of the world's indoor mile record; and Odle.

• HERBERT CONGO and his wife, Marion, former missionaries in Liberia, West Africa, have established a home for World Evangelization Crusade missionaries' children

who must remain in the homeland while their parents return to foreign fields. The new home is in Three Hills, Alta., Canada, where the children will attend Prairie Bible Institute grade and high school. WEC now has a staff of more than 600 missionaries with 150 children.

• JOHN LOCKHART has established a new home and school for the training of missionaries' children in Tagatay, the Philippines, for the China Inland Mission, and now has seven children from five to nine years of age enrolled. (Item: CIM provides for the education of missionary children on the field until they are ten years old, after which they receive care and tuition in their homeland until they reach eighteen.)

• A. REILLY COPELAND, pastor of Tabernacle Baptist Church, Waco, Tex., after nineteen years of weekly gospel broadcasting, was given a three-day notice by radio station WACO that he could no longer purchase time on that station. Dr. Copeland's preaching is admittedly controversial but thoroughly evangelical. The seven-station broadcast, originating on WACO, is being replaced by Waco Ministerial Association preachers, who will receive the time free.

• DONN MOOMAW, All-American football star, who turned down "sky-high" bids to enter professional football because he prefers to devote his life to winning souls to Christ, has registered at Princeton Theological Seminary. (Item: Moomaw arrived on the New Jersey campus after an extended summer evangelistic tour, which included the Billy Graham London Crusade and Youth for Christ meetings in Formosa and Japan.)

• JOHN F. WALVOORD, in his second annual Report of the President to the board members of Dallas Theological Seminary, rejoiced that at the conclusion of the school's thirtieth year it had had a record enrollment of 300 students and that there were 63 in the largest graduating class last May. The report, covering Dr. Walvoord's first full year of administration, revealed that the year closed with the remaining indebtedness on the new \$170,000 Lewis Sperry Chafer Chapel paid in full and current bills all cared for.

secretary of the Seventh-Day Adventist General Conference. Despite the objection, Mr. Forney reported that both Protestants and Catholics have joined forces in such cities as Indianapolis, Ind.; Kansas City, Kan.; Tuscaloosa, Ala.; Pueblo, Colo., and Sheboygan, Wis. Church leaders in other cities, according to Mr. Forney, are considering co-operating with the campaign.

Two Orphans Taken into Christian Homes

Headlines last month told of two orphans who found refuge in Christian homes.

Miriam Fleming, a thirteen-year-old girl who lived in an orphanage in Edinburgh, Scotland, has been added to the Roy Rogers-Dale Evans family. She was brought to this country after Roy and Dale—in Scotland on a gospel tour after participating in the Billy Graham meetings—fell in love with her when she was assigned to show them around the town.

"Jimmy" Miyazawa, a young Japanese warphan, was brought to America two years ago by a master sergeant in the U.S. Air

Force's weather service. "Jimmy" got into the news again when his foster-father, Charles R. Jordan, received the International Ambassador of Goodwill Award for servicemen by the Washington branch of the American Veteran's Committee at its eighth annual Bill of Rights dinner in Washington. Jordan was cited for his "Christian approach to international relations."

WCTU to Promote Youth Temperance Crusade

Delegates to the eighth annual convention of the Women's Christian Temperance Union, meeting in Lexington, Ky., heard some sobering statistics. (1) The nation's drinkers spend \$1,128,424 *an hour* for "the privilege of having hangovers." (2) Last year's record consumption—46 gallons per capita for the country's 65 million drinkers—resulted, it was claimed, from advertising channelled into the home. (3) Home consumption of beer last year was more than three times greater than that used in bars and taverns—2,046,000,000 gallons for home use and 620,000,000 gallons for bars.

Temperance Trends: (1) A sampling of opinion in many states, conducted for WCTU, revealed that 90 per cent of the people are opposed to alcoholic beverage advertising.

(2) Dry territories appear to be on the increase in the South where "more than 830 of 1,306 counties in thirteen states are totally dry or at least ban hard liquor."

(3) The convention approved and adopted a "Christian Citizenship Crusade" in which special efforts will be made to reach individual teen-agers. Pastors and church leaders will be asked to support twenty departments and bureaus of the WCTU. Ten thousand state, district, county and local unions will be co-ordinated in the crusade.

Yale Honors Five World Religious Leaders

At the opening of the 133rd year of Yale's Divinity School, five world religious leaders were given honorary degrees. This was the first time in that institution's modern history that so many religious leaders have been honored at one time. It was also the first time in fifty-three years that such degrees were conferred at any occasion other than the traditional June commencement.

Those honored were: Dr. Geoffrey Francis Fisher, Archbishop of Canterbury; Archbishop Michael of New York, head of the Greek Orthodox Archdiocese of North and South America; Bishop Otto Dibelius of Berlin, head of the Evangelical Church in Germany; Dr. Paul David Devanandan, secretary for literature and publications of the India, Pakistan and Ceylon councils of YMCA's; and Alan Paton, noted South African novelist and religious worker.

52,000 Churches Equipped to Show Films

The use of gospel films by churches in their program of evangelism and edification has become widespread. More than 52,000 churches in the United States are now equipped to show 16 mm. films. This estimate was given by S. Franklin Mack, director of the National Council of Churches' Broadcasting and Film Commission, at the eleventh annual International Workshop in Audio-Visual Education meeting in Green Lake, Wis.

Mr. Mack told the workshop that while audio-visual education has made great progress in the past decade, it still "has a long way to go" if it is to meet the churches' ever-expanding needs. During the next decade, he said, the problems to be faced will be "less those of physical production of material than of using existing facilities effectively and meaningfully."

Huge Library for Fuller Seminary

What may eventually become the most outstanding theological library west of the Mississippi River is in prospect for the campus of Fuller Theological Seminary, Pasadena.

Dr. Charles E. Fuller, founder of the seminary, revealed at the eighth annual convocation late in September that the new library is already in the preliminary blue-print stage. No date for the actual construction has been set.

The seminary library already owns 30,000 volumes in addition to the Wilbur M. Smith library, which has been gifted to the school, and which numbers more than 16,000 volumes. In addition, specialized individual libraries of the various professors multiply the holdings by many thousands. The proposed building is being planned to accommodate a maximum of 150,000 volumes, with reading room facilities for 100 men and complete audio-visual equipment.

The library program was disclosed at the same time that the seminary announced that Dr. Harold John Ockenga, Fuller's president-in-absentia, has decided to continue as pastor of the famed Park Street Church, Boston, rather than to sever his long-standing New England connections and assume the resident presidency, as previously anticipated.

New Hope For Four China Workers Raised

When Donald Dixon, International News Service correspondent, returned to Hong Kong last month, after having been released from eighteen months of imprisonment in China, he brought good news with him.

Dixon told reporters that he had seen the names of four American missionaries who had been seized by the Communists in 1951 on a list in the prison in Canton where he had been held. The list—an itemization of the missionaries' effects when they entered the jail—raised the hope that they are still



When the lawmakers return to the capital in January, they will find the new prayer and meditation room available. In the photo above (l. to r.), Rep. Brooks Hays (D-Ark.), Sen. A. (Mike) Monroney (D-Okla.) and House Chaplain Bernard Braskamp are shown discussing details of the final decision of the chapel.

The first prayer room ever provided in the 150-year history of the capitol will have as its central feature a stained glass window. It shows a candle, symbolizing light, a scroll—with no visible words—to represent the Sermon on the Mount, and an open book, representative of the book of the law.

Rep. Hays says: "I do believe people would be surprised if they knew how many times men in these Halls of Congress have prayed silently for themselves. What we want in the prayer room is a place of retreat where encouragement can be given that attitude of reverence and meditation in which one can find the resources that lie outside himself."

alive and in that prison. The missionaries were identified by Mr. Dixon as Dr. and Mrs. Homer B. Bradshaw, of Pittsburgh, Pa.; Sarah Perkins, of Charlotte, S.C.; and Dorothy Middleton, of Cicero, Ill.

Mission officials in New York said the four were seized at Lienhsien, Kwantung Province, in 1951, and virtually no word of them has been received since then. The Bradshaws and Miss Perkins are missionaries of the Presbyterian Church in the U.S.A., they said, while Miss Middleton, a worker at an American Leprosy Mission station in Lienhsien, was supported by her home congregation, the Bible Church of Cicero, Ill.

Africa Mission Expelled in Rain Row

After eighty-two years of sacrificial service, the Hermansburg Mission, near Johannesburg, South Africa, has been expelled from that area.

Bofekeng tribesmen, plagued with a month's long drought, asked German missionary O. Brummerhoff to pray for rain, but nothing happened. Rain came, however, when the tribesmen went off into the mountains for pagan rites. When they complained in the local district court, missionary Brummerhoff criticized their action in a sermon.

The tribesmen told the court they had asked the Hermansburg mission to remove Brummerhoff, but the mission refused. They asked and obtained an order ejecting the entire mission from their territory, where it has operated since 1872.

Educational Trend Hampers Missionaries

The South African government recently announced its plan to put national control of all schools into effect next year. Foreign missions have been given the alternative of either selling or renting all their school properties to the government, in which case the government will assume full control.

Missions may keep their schools on the condition that they agree to a cut of 50 per cent in the present subsidy on teachers' salaries. Few if any missions, it is believed, could afford this, as African teachers' salaries are considerably higher than a missionary's support.

Many schools are staffed by missionary teachers. Some missionaries point out that if the government takes over mission schools, many non-Christian and ungodly teachers will be given the positions in them.

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Editorials

Thanksgiving Thoughts

Has America in three hundred years lost the ability to be truly thankful? A recent article on attitudes today points out that the U.S. in 1954 "shows little elation over its abundance," or little real fear at the specter of staggering destruction by atomic warfare.

What a far cry this is from the humble gratitude of the Pilgrims who after a year of hardship could still praise their God for bare necessities.

A look about the world today should remind us that for all but the few, life is far from easy. Millions are experiencing hardship and loss of freedom behind the Iron and Bamboo curtains. One source estimates that 30 millions of the world's population are refugees. Korea alone claims 300,000 war widows, a half-million dependent children.

In this unhappy, fearful and often hungry world, America has abundance, a great degree of freedom. It has been miraculously spared from the kind of attack which it is conceded could wipe out one-fifth of the U.S. population overnight. For the present we are at peace. While disease, flood and storms have taken toll, there has been no great, overwhelming national disaster—unless, of course, America has lost the grace of being thankful. Let us give thanks!

* * *

There is no time so dangerous to the nation or the individual as the time of success or prosperity. When fear and want and need are pressing, men and nations cry out to God. Their vision becomes the clearer because they see their own inadequacy, their utter dependence on Almighty God. And so they pray and trust and worship.

When all goes well, they soon forget the God who blessed them.

Where is our country this fall of 1954?

* * *

How much we take for granted! We thank our God not for the food we eat as such, but for a meal which will please our tastes and fill our stomachs.

Next time you sit before a plate of food, however, take time to think of the wonders there before you. What miracles of birth and growth and transformation of grains and other feeds have given you that piece of turkey? What marvels of chemistry have given you milk and butter! What made those peas appear on the vine, packaged and anchored in their pods?

We could go on—but explore these wonders for yourself. The marvel is that before you as you eat are not only sugar, starch, proteins and carbohydrates, but such variety of form and flavor as would delight a king.

And all this is just one small example of God's provision. Consider it and let your thankfulness increase and overflow in praise.

* * *

For what things are you most thankful as a Christian this year? Perhaps it would be well to make a list—not to cudgel yourself into a state of half-grudging gratitude, for such is not thanksgiving, but to rediscover which of God's gifts mean most to you.

November, 1954

The list you make may be revealing. If you have in truth become a pilgrim and a stranger on this earth, your thoughts will turn toward the Lord you have come to know, your place in the heavenly with Him, the advances in His work below, the promise of His coming.

If your list shows that your heart is set on Him, that you are rejoicing as did Abraham that God Himself is "thy shield and thy exceeding great reward," this fact itself should be among your greatest reasons for thanksgiving. "As for me, I shall behold thy face in righteousness; I shall be satisfied, when I awake, with beholding thy form" (Ps. 17:15, A.S.V.).

War Is Not Always Evil

There is extant these days a great deal of talk about the evil of war, as though war were inherently wrong. But this is not the mind of God nor the teaching of His Word.

Since the disobedience in the Garden of Eden, every man has been at war within himself. Prone to evil and aspiring to do good, there is forever in the hearts of men a holy war, a war that man cannot escape or win with his own resources.

It was to provide the strength to overcome, that God sent forth His Son that the gospel might be preached that "when we were yet without strength, in due time, Christ died for the ungodly." And "being justified by faith, we have peace with God through our Lord Jesus Christ." "He came and preached peace by the blood of his cross." And men find peace in God's provision and in no other way. That is why peace is possible only through a change of heart, through personal regeneration, God entering the war to save men's souls.

But the world of men is still at enmity with God. They reject His Word, His will, His way, and consequently lack the resources to settle the war within their hearts.

What is true within man's inner being is also true of his body. Constantly assailed by enemies of his health, his body is a battleground from the day of his birth. Prone to sickness and aspiring to health, there is a constant war which frequently the body cannot win alone. The physician is called in and his resources are added to the fight against disease; and none would say the battle here is wrong, the medicine an evil, though it strikes against the wasting elements that would destroy the man. The doctor enters the war to save men's bodies.

Within, without and all around is war. For this same trial of strength engaging individual men is found in the larger sphere of man's contacts with his fellows. Frustrated by his failure to rule himself, he would rule other men, and given power, would oppress. It always has been so—the constant clash of men with men, each man or group of men, determined he—or they—shall rule.

But in the mind of God and men, oppression is an evil thing. It springs from pride and an unbroken will. And if allowed to grow, it would consume society itself and bring men to a doom which we have learned to think of as being worse than death. So good men fight and sacrifice their lives to make men free, to tear oppression and the tyrant down. And this is good, but this is war.

Thus men enter into war to save society. And it will always be, until the Prince of Peace rules in the heart of every man and he has peace within, that wars shall devastate the earth. And war is sometimes good, though it be hard. Just "sometimes good" because it often is the case that men will fight each other for no good, but just to tear each other from their thrones to rule with no less rigor and use the power gained for selfish ends. Such wars are evil through and through.

We long for peace. We yearn to keep our sons at home. We know the bleakness of bereavement and of loss. But no man worthy of the name would want to let the terror rage, the tyrant rule, the criminal have his way. And

those of us who follow Christ will pray, "Thy will be done on earth as it is done in heaven." For there no tyrant rules, and every being loves the will and hears the voice and instantly in love obeys the Lord.

Your Heritage of Strength

Growing old is generally attended along the way by frequent reminders that one has not, after all, taken very good care of the marvelous physical equipment which God has given him. Many bodily infirmities, it is true, would seem to be unavoidable. Others, however, can be traced with disconcerting definiteness to overstrain or overwork, frequently for long periods of time.

Happy the person who, as the apostle Paul, can point to such infirmities as the "marks of the gospel," suffered as deliberate and necessary hardship in the work of Christ. It is surely far better to burn out for God than to rust out in idleness. "He that loseth his life shall find it."

But what of the man or woman in Christian work who permits his strength and physical vitality to slip through his fingers needlessly, simply because he neglects the normal requirements of rest and recreation? Too many breakdowns, both mental and physical, might more properly be classed as a going to pieces for want of bodily care than as a burning out for God.

Most of us at this time are still feeling the results of vacationtime refreshment. Perhaps, therefore, this is a good time to use some sanctified common sense in husbanding the strength which God has given us for the year ahead.

Are we undertaking to carry more work than we can properly do? If so, is all the load really necessary? D. L. Moody used to say that he would rather put ten men to work for the Lord than try to do the work of ten men. Many of us likewise should work in this direction.

Are we perhaps trying to work without clearing the way by prayer? Many of us have learned the lesson over and over again that there is an easy way to do the Lord's work and there is a hard way. The easy way comes when we wait on God and look to Him to carry the heavy end of the load rather than try to carry it ourselves.

Possibly some who read this are rising early in the morning to pray when they feel they need more rest. If so, we would advise them not to give up their prayer time, but to examine their evening schedules to see whether they are not needlessly retiring too late. Or perhaps time

during the day is being wasted which might be used for needed rest.

The details are the responsibility of the individual—but the responsibility should be faced. Are you conserving or dissipating your heritage of strength?

Taking Out the Ark

Let the earnest Christian be careful in his use of the privilege of prayer. "Ask and ye shall receive," says the Lord Jesus Christ, "that your joy may be full." But Scripture makes it clear that this is the privilege of those who first and foremost want God's will—for the world at large, for God's work and for their own personal lives.

How easy it is when confronted by some need to do exactly as did the Israelites in Samuel's day (I Sam. 4). Defeated by the Philistines, their first thought was of the Ark of the Covenant, the token of God's presence which in the past had led them to battle and to victory. And so the cry was raised, "Bring out the Ark!"

There is no record that any effort was made to seek God's will in the emergency with which they were confronted. Instead of submitting to Him, of letting God use them to accomplish His purposes, they made the tragic error of trying to use God to do their will. Understandably they not only met defeat, but lost for a period of years the Ark which God had given them.

How different is the man or woman, boy or girl who prays for his or her own desires without regard to God's great aims and purposes? "O Lord, help me to buy the new car I need!" "Give me success with my Sunday school class!" "Keep my loved ones from being moved to that distant place." "Remove the person I'm finding it hard to work with."

Requests like these, if they do not stem from a sincere desire to see God's will and purpose carried out, are modern counterparts of bringing out the Ark. Let us see that our prayer serves God—that we remember our place as servants.

He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.—John 14:21

Coming Next Month

YOU AND YOUR PSYCHOLOGICAL NEEDS

Yes, Christians have them, too—basic psychological needs which must be met if individuals are to function at their best. Next month Dr. Clyde M. Narramore, Christian educator and psychologist, begins a new series, *YOUR PSYCHOLOGICAL NEEDS* showing how each one of these basic needs are abundantly provided in the Christian's life.



COLOR PHOTO OF BILLY GRAHAM

Here's the picture for which many MOODY MONTHLY readers, new and old alike, have been waiting—a full-page, full-color informal photograph of Billy Graham, ideal for framing. With it, of course, will be another installment of *MEET RUTH GRAHAM*. (Two additional installments by Faith Coxe Bailey will follow in subsequent issues.)

HOW THEY KEEP CHRISTMAS

Most every family, as you know, has its own special ways of keeping Christmas. Next month you'll read how several well-known Christian families observe the Christmas season. *HOW WE KEEP CHRISTMAS* may help you make your own Christmas observance more meaningful in 1954 . . . in addition to giving a glimpse of family life in the homes of folk you'd like to know.

Coming in 1955

OUTSTANDING BIBLE STUDIES BY MONTAGUE GOODMAN AND H. G. MACKAY
(The December number and subsequent issues will be available only to regular subscribers or through existing channels of distribution. For special subscription offer, see page 50.)

WHAT can we give to God but thanks? We cannot give ourselves for salvation. That is for "as many as receive." We cannot even give ourselves after salvation, for we belong to Him, and can only yield Him possession of property purchased at a great price. We cannot give Him our money. If we are Christians, all we have is already His. He has difficulty in collecting at times, but the fact remains, and the judgment seat will bring an accounting. It almost looks as if our only gift to God is praise!

Then let us bring Him our tribute of praise out of grateful hearts. And let us make the Thanksgiving season last twelve months, as was David's expressed determination, "I will praise the Lord at all times."



Speaking of Hospitality



Galloway photo

In this day of condensed soups, houses and families, hospitality has become a lost art. All too many Christians have fallen into the devil's snare of selfish living and narrow thinking on this subject. The commands of the Lord are either unknown or disobeyed. "Use hospitality one to another *without grudging*" (I Pet. 4:9). "Be kindly affectioned one to another with brotherly love; in honor preferring one another; not slothful in business . . . continuing instant in prayer . . . distributing to the necessity of saints; given to hospitality" (Rom. 12:10-13).

The excuses for not obeying the Scriptures in this respect are as varied as the spectrum. "Our guest room is so small; I feel selfish in offering such a small room." Praise God you have an extra room, open it up. You'll be judged on the basis of the largeness of your heart, not room. In fact, your room will take on the proportions of your heart's size.

"It is just too inconvenient for us. My husband needs his sleep." "My wife is too nervous. We simply cannot be put out

for such a long time." Many a husband has been enabled to work with less sleep because he has been refreshed and stimulated by the fellowship of the saints. Many a woman has overcome nervousness rather than being overcome by it, because entertaining has given her something else to think about than herself. Oh, for more believers who'd rather wear out for Christ than rust out! In eternity we'll never remember the lost or disturbed sleep, but the record of our hospitality, or lack of it, will confront us.

"It's too expensive to entertain these days. The sacrifice is too much to ask of ordinary people like ourselves." What about, "Be not forgetful to entertain strangers; for thereby some have entertained angels unawares" (Heb. 13:2)? God's Word doesn't say we must kill the fatted calf in entertaining. Plain fare with a warm welcome and cordial fellowship make for the best in hospitality.

It is not alone to the laymen that the command is given to be hospitable. "For a bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to [not greedy of] filthy lucre; but

a lover of hospitality . . ." (Titus 1:7,8). (Your pastor is not to be greedy for money, but let his church see to it that he is paid well enough that being hospitable will not work a terrible hardship on him. After all, he does entertain more frequently than most laymen.) "A bishop [overseer] then must be blameless, the husband of one wife, vigilant, sober, of good behavior, *given to hospitality*, apt to teach" (I Tim. 3:2).

Observation will confirm that many pastors with their families are the essence of hospitality. And their parishioners are convinced they should be. But these parishioners make the mistake of allowing the pastor all the blessings which come from being hospitable. What joys are missed when Christians' doors are not open to entertain missionaries from foreign fields who bring rich spiritual experiences for sharing. A warmth of love pervades hearts and homes in such fellowship.

Would you have your children's circle of worthwhile friends enlarged? Be hospitable. Would you have them get a firsthand knowledge of the joys in serving

[Continued on page 41]

Mrs. Robert E. A. Miller, as a pastor's wife in Roanoke, Va., and mother of nine children, writes from her experience.

By ALTHEA S. MILLER

*Thanksgiving
is a good time
for hospitality—
but if you
obey Scripture,
the holidays
will be only
a beginning*

*Abraham may well have seen it... Joseph walked
in its streets... Elisha was sought by the
Syrians while within its walls. Now it is
yielding fascinating secrets of the past.*



Photo 1: The author and Mrs. Free with their two "little archaeologists," Nita, 5, and David, 3½, on an Iron Age wall dating back to the general period of the prophet Elisha, who also was at Dothan.

DIGGING DOWN to ANCIENT DOTHAN

By Joseph P. Free

AND this mound on the east side of the road, ladies and gentlemen," explained our leader, "is the ancient buried city of Dothan, where Joseph was sold by his brothers." It was the summer of 1932; I was a college student on my first trip to the Holy Land. Since morning we had been on the road from Galilee through central Palestine. We had

Photo 2: Slowly, painstakingly, the Frees and their staff are bringing to light the Dothan of Elisha's day. In the section of the city shown below, house walls, rooms and buildings take shape as the excavation progresses. At lower right, a narrow street dating back some 3,000 years.





Photo 3: The mound of ancient Dothan. The upper one-third is stratification left by the successive cities of Dothan built on a natural hill.

reached a location some sixty miles north of Jerusalem when our leader stopped to point out Dothan.

There was nothing imposing about what we saw—at least to the unpracticed eye. Before us was a long, rather rectangular grassy mound some 200 feet high, its slopes partly covered with trees (photo 3). "Just a hill," one might have said, but what fascinating secrets of Biblical days did it hold within its depths?

Such was my first glimpse of Dothan. Married in 1935, Mrs. Free and I began to lay plans—they seemed like air-castles then—to learn the secrets of this buried city; and each successive visit to Palestine—in 1937, 1938 and 1939—added to the desire to carry out a long-range project for its excavation.

In 1939, on leave of absence from Wheaton College to work at the American School of Oriental Research in Jerusalem, we set ourselves to making arrangements for the project on our hearts. All of these plans were interrupted that fall when World War II broke out. With difficulty we made our way back to the United States, our hopes and plans for excavating Dothan laid aside for the duration.

♦ Nor for eleven years were we able to resume our plans. Though the war was over in 1946, Jewish-Arab troubles continued to make excavation and travel in the Near East virtually impossible. But these years gave us time to add a knowledge of several more languages to those we had already studied to fit ourselves further for the work ahead. So the delay was not a disappointment but an appointment from God enabling further preparation.

By 1950 we were able to lay plans to return the following year and to resume our twofold project: first, a tour of the Bible lands open to all Christians in February and March each year; second, archaeological work in Palestine in April, May and June. Not until the spring of 1953, however, after two more trips to the Holy Land, were we able to begin actual digging.

♦ MUCH of the time spent in the Holy Land in 1951 and 1952

Dr. Free is chairman of the Department of Archaeology at Wheaton College, Wheaton, Ill., and archaeological editor of *The Sunday School Times*. Dr. and Mrs. Free conduct the Wheaton Bible Lands Cruise each February and March; later in the spring with their staff they carry on excavations at the site of ancient Dothan.

Chart showing sequence and dating of levels found in first season of excavation. There were 11 main cities of ancient Dothan, the first dating back to 3000 B.C., the last dating back to approximately 800-700 B.C.

Level 1 - Iron I (1200-900 B.C.) and a little of Iron II (900-700)	Time of David, Solomon, Elijah, Elisha, in the Bible
Level 2 - Late Bronze (1600-1200 B.C.)	Time of Moses, Joshua
Level 3 - Middle Bronze Age, later, 1800-1600 B.C.	Time of Joseph
Level 4 - Middle Bronze Age, earlier, 2000-1800.	Time of Abraham
Level 5 - Early Bronze III 2400-2200 B.C.	
Level 6 - Early Bronze III, 2400-2200 B.C.	
Level 7 - Early Bronze II, 2700-2400 B.C.	
Level 8 - Early Bronze II, 2700-2400 B.C.	
Level 9 - Early Bronze II, 2700-2400 B.C.	
Level 10 - Early Bronze I, 3000-2700 B.C.	
Level 11 - Early Bronze I, 3000-2700 B.C.	The thousand years before the time of Abraham (3000-2000 B.C.)



Photo 4: The second day of excavation brought to light these juglets and bowls dating back to the patriarchs.

was taken up with laying plans and carrying on interminable negotiations with the owners of the land on which the buried city of Dothan was located. In the Near East when one buys land, he does not go to the owner and say, "I will pay you so much," then shortly come to an agreement, have the papers drawn up, and pay the money. On the contrary, one interviews one relative after another who has an interest in the land.

Each interview lasts for some time. The negotiators talk about everything under the sun, except the fact that they want to buy their land. Finally a servant brings in strong Turkish coffee—it looks so strong that one thinks it could have just as well walked in by itself. When it seems about time to

leave, one cautiously works around to that subject. "Oh, yes, that land you own where there is a mound—"

The land where Dothan is located was owned by one of the wealthiest families of Palestine, the Abdul Hadis. And the Abdul Hadis we went to see, one after the other. When we learned that there were probably two thousand members in the over-all family, our hearts nearly sank—but fortunately we did not have to interview all two thousand. However, there was meeting after meeting, one cup of coffee after another, interspersed with tea at times, also strong, and finally, after running the risk of caffeine poisoning (and tannic-acid poisoning from the tea as well), an agreement was finally reached.

♦ HAVING secured the land, we began to dig during our third post-war sojourn in the spring of 1953. From the first days, secrets were yielded up by the ancient city. On the second day, on the lower slope of the *tell* or mound we found six bowls and juglets in a group, dating back to the Middle Bronze Age, nearly 4,000 years ago.² (This period lasted from 2000 to 1600 B.C., and includes the days of the patriarchs.) What a thrill on only the second day of digging to find these vessels dating back to the days of Abraham, Isaac, Jacob and Joseph (see photo 4).

At the top of the slope during these first days we found a large furnace, likely used for baking pottery, dating back to the Iron I Age (1200-900 B.C.) or the beginning of the Iron II Age (900-600 B.C.), the general period of David, Solomon and Elisha. Subsequent work has revealed much more of the Iron Age city.

In the center part of the slope, in the area supervised by Mrs. Free, we began to unearth the upper part of the remains of a great wall (photo 5), which subsequent digging showed dates back to the Early Bronze Age (3000-2000 B.C.). This great wall, then, is from the thousand year period preceding the era of Abraham.

Let no one imagine that excavating is simply a matter of putting a spade in the earth and stumbling on an archaeological find. Digging is slow and painstaking. This part of the work at Dothan was done by thirty-three native workmen divided into three groups of eleven each under an American

²*Tell* is the Arabic word for "mound." It has been taken over by archaeologists to designate the mounds of buried cities in the Near East.

Why the terms "Bronze Age" and "Iron Age"? In earlier years, it was thought that man used iron primarily as the material for tools after about 1200 B.C., and that earlier, from about 3000-1200 B.C., he primarily used copper or bronze. Hence, the terms, "Early Bronze Age," etc. Discoveries during the last fifty years have shown a knowledge and use of iron in the "Bronze Age," and of bronze in the "Iron Age," but we still use the designations as terms of convenience.

Photo 5: Part of the face of the great Early Bronze Age city wall (extreme right). At left, a section of the "mystery stairway."



supervisor. The dirt was loosened with a pick, then hoed into baskets and carried to the dump by the basket men. The use of power machinery, of course, would have removed the evidence along with the dirt.

The discovery of a significant object is only the beginning of the complete archaeological task. One has no business digging unless he makes accurate and complete records, nor will the Near Eastern governments grant a license to excavate without assurance that the excavator is competent and will make proper records, including photographs, of all archaeological areas dug and objects found. Plans of buildings and walls and complete written reports and articles are also required (see photo 6). The director who spends his spring excavating will spend much of the summer and fall writing.

♦ In the first days of digging at Dothan we went down about five feet. We then decided to leave this area as a key and move to an adjacent area to the east where we set ourselves to dig down to virgin soil or bed rock to find our complete stratification.

Like most other cities in Bible lands, Dothan resembles a layer cake with many layers, each one the remains of a different period of the city's history. Often inquirers think of such buried cities as merely having been covered by drifting sand. This is sometimes a factor, though usually a minor one. More often such cities are covered as a result of repeated destruction through wars and invasion. Each destruction leaves a layer of debris, perhaps two or three feet thick, from the city's buildings, and on this level of debris the next city is built.³ Such is the situation at Dothan (see chart).

The first level at the top of the slope was Iron Age (1200 B.C. and after), the days of David, Solomon and their successors. The next lower level proved to be late Bronze (1600-1200 B.C.), the days of Joshua and the Judges. Levels 3 and 4 were Middle Bronze Age (2000-1600 B.C.), the days of Abraham, Isaac, Jacob and Joseph. Below level 4, dating back 4,000 years (to 2000 B.C.) we found seven levels from the period between 4,000 and 5,000 years ago (3000-2000 B.C., the Early Bronze Age).

These seven levels from the Early Bronze Age (3000-2000 B.C.), representing the thousand [Continued on page 77]

³Other factors which cause stratification include earthquake and fire, which strike from time to time and leave a ruined site which may later be rebuilt. Pestilence may be so severe that a site is abandoned and later rebuilt by others. If a house collapses, much of the debris may remain to form the base on which the new house is built. Even when there is no great destruction, the ordinary refuse and debris which accumulate in the streets of an oriental town add to the accumulation and stratification of materials on the site. For further discussion of this subject, see the author's book, *Archaeology and Bible History*, Van Kampen Press, 1950, pp. 6-7.

Photo 6: Dr. Clyde Kilby measures and John Rea draws plans of a Bronze Age structure on the steep side slopes of ancient Dothan.



*On that one
most important subject
you CAN be sure!*

Six Facts of LIFE!

By George Wells Arms

An opinion is one thing, a fact is another. If someone says that he believes flying saucers are space ships from a distant planet, that may be his opinion. Since an opinion is not capable of proof, there is no use entering into an argument. But if a man denies that $3 \times 6 = 18$, or that Columbus crossed the Atlantic in 1492, these facts can be proved. If a man will not consider the facts, it is impossible to arrive at the truth.

Now the great doctrines of Christianity are not opinions, speculations or hypotheses. They are *facts* capable of proof, so that to rest upon them is to stand upon a sure foundation.

Sin is a fact, define it as you will. It is the moral corruption of our human nature, or heart. All the trouble with the world, its delinquency, the breakup of homes or nations, our frustrations, failures and defeats are all summed up in that little word of three letters. Call it incomplete evolution or disease, the fact remains. Sin is real and present. Conscience bites and the sense of guilt accuses.

And sin is universal; for "all have sinned, and come short of the glory of God," and "there is none righteous, no, not one."¹ It is also a fact that man cannot cleanse himself. "Who can bring a clean thing out of an unclean? not one."²

It is a fact that Jesus Christ lived, taught, performed miracles, died on a cross, rose again from the dead and ascended into heaven. Indeed, this has

been rightly called the best attested fact in history. Our calendar dates from Him. He alone was without sin, or the sense of it; and He bore our sins in His body on the tree.³ It is a fact that the Gospels are absolutely trustworthy. Jesus Christ cannot be explained away, neither can He be explained, except as the only begotten of the Father, the Son of God, full of grace and truth,⁴ the same yesterday, today and forever.⁵

The forgiveness of sin is a fact. To be forgiven is more than just to be pardoned. To be saved one must be declared righteous, that is, justified. If we were morally righteous, there would be no need of forgiveness. If we cannot be declared righteous on the ground of what we are, it must be on some other ground; for we read, "It is God that justifies."⁶ This He cannot do because of what we ourselves are, but "while we were yet sinners Christ died for us."⁷

When God declares us righteous, He is then performing a legal act which rests on the fact that Christ bore our sins in His own body when He died on the cross, and we are "justified by his blood."⁸

This does not mean that God approves everything we do, on the one hand, or that we are to continue to sin, on the other.⁹ It does mean that in God's sight

our sins are not only pardoned, but that we stand righteous before Him on the ground of Christ's perfect work, "accepted in the beloved!"¹⁰ "Blessed is the man unto whom the Lord imputeth not iniquity,"¹¹ the man whom God does not charge with his sins! As Charles Wesley wrote:

*"Before the throne my Surety stands;
My name is written on His hands."*

It is a fact that we are justified by faith alone, and not by works.¹² We are declared righteous because we use faith as an instrument to lay hold on the righteousness of God, and not because it merits salvation of itself.

When a criminal is handed his pardon it is not given to him because he has faith in himself, or because he believes that the judge is a good man who will set him free. The pardon is an act by the judge on legal grounds, and by faith the criminal accepts it as such. To disbelieve and refuse it is self-condemnation. To accept the pardon, which can be done only by faith, is life.

It is this faith, which has no faith in itself but puts all its trust in the righteousness and promises of God, which God puts down to our account (imputes to us) for righteousness.¹³ This is personal faith, and it is this faith in a

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Pinney photo

Person which saves us. Faith in a person is trust; and we trust the Lord Jesus Christ to present us before the Father without spot or blemish or any such thing; not because of what we are, but because of what *He* is.¹⁶

Hence we are saved by faith, and it is this faith which justifies. "If thou shalt confess with thy mouth Jesus as Lord [openly declare that you have made Him the Lord of your life], and believe in thy heart that God hath raised him from the dead [that great fact, or act, by which God declared Christ's work to be accepted], thou shalt be saved."¹⁷ "He was raised again for our justification."¹⁸

There is still another fact in our redemption. *It is a fact that we receive a new nature*; Peter says, "partakers of the divine nature."¹⁹ This is the gift of God at the moment of our justification. It is rebirth.²⁰ This new birth is accomplished by God's Holy Spirit, and is just as much a fact as the miraculous conception of the Lord Jesus. "If any man be in Christ, he is a new creature [a new creature, A.S.V.]; old things are passed away; behold, all things are become new."²¹ The old nature is still with us until these bodies are laid away; "but thanks be to God, which giveth us the victory through our Lord Jesus Christ!"²²

Ten thousand times ten thousand and thousands of thousands down through the ages bear witness to this fact. All who come to Him are made new.

Finally, *heaven is a fact and hell is a fact*. They are inescapable. Many may experience a bit of one or the other here on earth. Everyone is destined to one or the other hereafter.

Awake, dreamer. Shake off your day-dreaming and enter into reality! Christ will give you *life*, and give it to you now. Your salvation rests upon a fact, and not upon a theory. Make it a fact for yourself by taking Jesus Christ as your own Saviour.

No case is hopeless with Him. This is a fact.

"He is able to save to the uttermost."²³ This also is a fact.

God has so loved this lost world that He gave His only begotten Son for its redemption. This is a fact.

Whosoever receives Him as a personal Saviour, and makes Him Lord and Master, has passed out of death into life.²⁴ This is a fact.

The wise man builds his house on the Rock of Ages,²⁵ and not on the sands of "I guess," "I hope," or "I suppose."

*"My hope is built on nothing less
Than Jesus' blood and righteousness . . ."*

END

¹⁶Romans 3:23; ¹⁷Romans 3:10; ¹⁸Job 14:4; ¹⁹II Corinthians 5:21; ²⁰I Peter 2:24; ²¹John 1:14; ²²Hebrews 13:8; ²³Romans 8:33; ²⁴Romans 5:8; ²⁵Romans 5:9; ²⁶Romans 6:1; ²⁷Ephesians 1:6; ²⁸Psalm 32:2; ²⁹Galatians 2:16; ³⁰Romans 4:22-25; ³¹Ephesians 5:27; ³²Romans 10:9, A.S.V.; ³³Romans 4:25; ³⁴II Peter 1:4; ³⁵John 3:3; ³⁶II Corinthians 5:17; ³⁷II Corinthians 15:57; ³⁸Hebrews 7:25; ³⁹John 3:16, 5:24; ⁴⁰Matthew 7:24.



Witch doctor and customers. For an awakening people, a spreading gospel. Wide World

On to Africa!

On the afternoon of March 27, 1954, fifteen men sat around a conference table in New York. Outside, on Fifth Avenue, the noisy, impatient traffic of the nation's biggest and busiest city rushed by. Inside the room, however, there was little evidence of New York's rush and hustle, for heads were bowed in prayer.

Before that quiet meeting broke up a decision had been reached, probably one of the most important made anywhere in the world that day. Those fifteen men, meeting as the Board of Trustees of the Pocket Testament League, had decided that the PTL would go to Africa in 1955 to launch the greatest Scripture distribution and mass evangelistic campaign in its history.

Why was this decision so important? The answer lies in the crisis which Africa faces—and the significance which Africa holds for the rest of the world today.

This crisis has its roots in the fact that Africa is emerging from centuries of primitive tribal life to take its place in the complex civilization of the twentieth century. And the once-primitive African native has suddenly become aware of the tremendous difference between his way of life and that of most of the rest of the world.

The average African is still prey to hideous tropical diseases against which he often has no weapon except the witch doctor's charm. Millions of Africans work on farms, in mines and in factories for wages which cannot even buy bare necessities—let alone the comforts they see white men enjoying. Although some progress has been made in bringing modern agricultural methods to Africa, productivity is very low and many Africans suffer from hunger.

Africa is still a land of illiteracy, superstition and fear; but today its people are awakening to new desires—new ideas. And Christianity is only one of many conflicting forces which are trying to win the attention and allegiance of its millions.

Since Livingstone opened up the continent to the gospel, thousands of missionaries have spent their lives bringing the message of salvation to its people. But there are millions more who have not yet heard.

Political, industrial and religious leaders are pessimistic. They regard such occurrences as the Mau Mau raids in Kenya and the bitter fight over racial segregation in South Africa as the first sputterings of a volcano that may soon erupt in a bloody, continent-wide revolution.

Missionary leaders, realizing that time may be very short, have called upon the PTL to conduct a great campaign of mass evangelism to give the Scriptures and preach the gospel to the millions still in heathen darkness. And the PTL has accepted the challenge.

"We fully realize the tremendous task before us," Alfred A. Kunz, executive director of the league, declares. "But we have never been more assured of the Lord's leading. We urge Christians in America to pray fervently that the gospel of Jesus Christ will light the way for the people of Africa, enabling them to find a peaceful solution to their great problems."



Often Ruth Graham finds her way to their special mountaintop alone—to think her own thoughts, to pray for Billy and those working with him and for the men and women in some distant city who she knows will come from near and far to hear her husband speak that night.



HERE have been too few stories written about the wife of Billy Graham—and too many rumors. This much people have heard: that Ruth Graham prefers the background. That she can rarely be persuaded to accept a speaking engagement. That she would rather sit alone in the audience than conspicuously on the platform. That when she must attend a press conference with her husband, she ducks out early.

These things are true, but added together, they give you the wrong total. For the young woman sitting across from me

in the pine-paneled living room of her Montreat, N.C., home was no mere shadow of her dominant, persuasive husband. Her voice wasn't an echo of his thundering one. Ruth Graham has a voice of her own and, though it's softened by a southern accent, it's not meek. She speaks her opinion on almost anything and she uses phrases as colorful as any her husband ever invented.

Ruth Graham has chosen the background not because of any inadequacies, but simply because she prefers it. Or, as she says, "If I started accepting dates to speak, why, pretty soon you'd have two busy people, instead of one busy person with a wife who's there when he needs

her. And being that wife is my full-time job."

In five minutes, Ruth Graham convinced me, without trying to, that she was an intensely interesting, full-faceted person in her own right. Here was no woman living out a drab life of waiting for mails and long distance phone calls, filling up days with busy work, waiting patiently for her husband to step out of the public eye and grant her some time. It came as somewhat of a surprise, but here was a woman who had fearlessly carved out her own life and knew that it was a full, good one.

♦ For Ruth Graham has courage. I

Moody Monthly

MEET RUTH GRAHAM

By FAITH COXE BAILEY

hadn't been prepared to think of her in terms of courage. I'd seen an occasional photo of her, strikingly lovely, tastefully dressed, accepting roses from a mayor or meeting a boat in New York. I'd heard vaguely about banquets she'd attended or about her trip to Hollywood with her husband. It all seemed exciting, and enviable and very easy—this being the wife of a world-famed evangelist. It didn't seem to call for courage at all.

But to live alone in a semi-isolated mountain village, the only adult in a roomy house—that takes a degree of nerve that most women don't have. To look coolly back into the eye of an audience of 75,000, to take tea with titled Britishers, to talk sense and sometimes religion with slick magazine reporters—most women would rather take refuge in a nervous headache than show the kind of courage Ruth Graham has.

This summer, Ruth with her close friend, Betty Frist, headed the Graham's jeep up the mountain side to test a new road. Suddenly, Ruth slammed on her brakes. The long curvy streak on the road ahead was a snake, wiggling lazily in the sunlight—a black rattler, and a brute, four rattles at least, Ruth figured. She swerved the wheels of the jeep, then jammed on the brakes, pinning the rattler under the front wheel. As she and Betty sat motionless in the car, an old Chinese proverb shot through her mind, "Riding a tiger—and afraid to get off!" From behind the jeep came the ominous whirr of rattles.

Creeping out gingerly, Ruth peered under. The rattler was pinned securely, its ugly head waving, mouth open. Thick and tough, a rattler takes more than the wheels of a jeep to kill it, and the only available club was a lug wrench. Ruth picked up the wrench—"To this day, I don't know whether I killed it, or Betty scared it to death screaming," she says.

"Everytime we go up the mountain," Betty complains, "we seem to meet a snake. If I had my way, I'd let him go on and we would too, but Ruth always has to stop and pick a fight!"

Telling me about this, Ruth showed one emotion: annoyance at the local paper. Reporters had exaggerated the number of rattles!

♦ **BESIDES** courage, Ruth Graham possesses a keen spiritual sensitivity. This is something more than firmly held Christian convictions. It is more than the broad knowledge of the Bible that scatters her conversation with a quote from Proverbs here, Romans there. She is deeply religious in the best sense of the word. And she is inherently sensitive. Thus she is constantly, sharply aware of spiritual values.

For example: when Ruth sailed this spring for the London campaign, well-meaning friends stacked her stateroom high with magazines, American and British. This would be a good time for her to catch up with some light reading—home decoration, fashions, recipes, to see what the trends were in England. Days on shipboard were long, she had no

meals to cook, the children stayed in North Carolina. But Ruth never touched those magazines. "I just didn't have the taste for them," she says, "when I considered what we were going to England for."

In today's world of career women and bored housewives, it's refreshing indeed to discover this: Ruth Graham thoroughly enjoys being a woman! And because she's so trim in appearance, so contemporary in her conversation, it's a little surprising. I doubt if she's ever wasted a moment envying her spotlighted, globe-trotting husband's role.

"My job's every bit as important as the work Billy's doing," Ruth says with utter candor. "It's like I told you before. Being a wife and a mother to four youngsters is a full-time job. Anybody who says it isn't, well—" Ruth smiled, her steady smile that seems exactly the same for a fussy news photographer or a mildly misbehaving two-year-old son. "I just don't know what they can be thinking of.

Here Ruth McCue Bell grew up—within the walls of a Presbyterian mission compound. Under the eaves of the jutting-out annex is Ruth's room—small but overlooking a sunset!





At six Ruth with her sister Rosa enjoys long donkey rides. At right, Ruth and Rosa see the United States—but both want to go straight back home to China!

With bandits, donkey rides and a playhouse beneath a



"I think D. L. Moody hit the nail on the head," Ruth continued. "A woman with six children came to him and said, 'Mr. Moody, I think I've got a call to preach.' Mr. Moody looked down at her and smiled. 'You're quite right,' he agreed. 'And your congregation is waiting for you at home, all six of them!'"

Ruth's own congregation, skipping rope on the stone terrace, digging in the sand-pile, coming home hungry from school, is made up of four big-eyed, blond-headed youngsters: Virginia, 8; Anne, 6; Bunny, 3; and Franklin, 2. "You see," Ruth went on, and her eyes became very serious, "I can influence these four youngsters, right in the home, more than the average preacher can ever influence the people he preaches to. I mean, day after day instruction and example in Christian living. That's why I think being a mother is the most important job in the world."

♦ BECAUSE Ruth Graham is so very much a woman, she doesn't hide her appreciation of loveliness; she expresses it well in her home and her own person. "We were brought up on the mission field, but mother always hoped we wouldn't look like the pickings from a missionary barrel." Today, her conservatively tailored suits, her strands of pearls, her leather accessories, her trim shoes are a joy to news photographers, to Billy himself, and if the truth were known, to thousands of women who've caught a glimpse of her at campaigns.

With typical positiveness, Ruth stresses that her smartness doesn't come either by chance or by any superficiality of mind. "I think it's a Christian's duty to look as nice as possible," she says. "Not caring about appearance is going against a woman's nature. And that's not going to make anybody a better Christian. It's not fair to the people who have to look at you, either."

Ruth has handsomely furnished every room in her mountain home, but there's

her for a far more important role.

♦ AND how has God chosen her? And even more revealing, how has He gone about fitting her for her unique contribution to the world as the wife of Billy Graham? What kind of person was Ruth before she met the young man who became her husband? What kind of life had she known?

"My parents were missionaries in China," Ruth told me as we settled back on the comfortable sofa, sensibly slip-covered in a childproof brown denim.



Ruth McCue Bell puzzles over American geography in the mission school—in the company of the entire student body, an old-fashioned heating stove, a teacher imported from the States and an American flag! Ruth is the girl at the extreme right (behind the boy at the front desk).

no uneasy department-store window atmosphere. Instead, she has handpicked each piece, usually from a secondhand furniture store, and carefully refinished and nurtured it back to more-than-original beauty. Her magazine rack is an ancient jousting helmet from London; she's transformed a wooden jug into a lamp. It's a house which has the look of being lived in, and loved.

Because she's usually pictured beside her towering husband, some people think Ruth Graham is short. Instead, in heels, she stands well over five feet five inches. Her hair is dark, worn a fashionable tip-of-the-ear length, with only a little curl. She is so slim that she could wear with grace the native sheath of the Oriental country in which she was reared.

Some reporters have called Ruth Graham beautiful. Actually, she isn't—not quite. Her nose is a bit too aristocratic. But photographers rejoice over this nose, as well as the lean planes of her face, her slimness. Exactly right for photographing, these might have made her a model or a TV star, had God not chosen

"Daddy was head of the Presbyterian hospital in Tsing Kaing Pu, three hundred miles north of Shanghai, and I was born and brought up right on the compound.

"Daddy and mother both came from Waynesboro, Va. They'd met in high school, and while Daddy was in med school, mother had picked up both nurses' training and considerable Bible training. After they were married, they sailed for China in 1916, and about two years later, my sister Rosa was born."

Ruth smiled. "She's been a tremendous help to me all my life," she said. "But we used to fight like cats and dogs when we were kids. Gives me hope for my own children."

Ruth was born in a house that made no pretense of being American; it was built Chinese style from its paper-covered windows to its tiled roof, and the wooden second floor shrank in summer and gapped so badly it couldn't be swept when the family were eating downstairs. There were three rooms downstairs, and one door, leading into the center room.

mulberry tree, Ruth Graham's childhood in China was anything but dull!

In this house, one hot day in June, 1920, Ruth was born. Waiting downstairs were Kerr Taylor and his young wife, missionary friends of the Bells, nervously holding hands. Finally, they heard the first high-pitched cry of a new baby. Kerr Taylor and his wife relaxed.

It was a girl, dark-haired, big eyed and squawling, and she was named Ruth McCue Bell. Kerr Taylor didn't know it, but he had every right to be interested in that baby. Twenty-three years later, he helped marry her to the young man slated to be one of America's greatest revivalists!

"Billy used to feel sorry for me because I never played baseball or milked a cow when I was a youngster," Ruth told me. "He needn't. Rosa and I never lacked for excitement. There were trips by donkey to a neighboring town when we wanted a change of playmates. We had our own swimming pool in our side yard and a playhouse in the great mulberry tree above it. Tell you the truth, milking cows on a North Carolina farm seems quite dull!"

♦ THERE certainly wasn't anything dull or prosaic about the life that Ruth knew. By the time she was two, she was talking Chinese. Some time later, she got around to learning English. Her first lullabies were the tunes that guards on the city wall played as they shot at bandits. Ruth learned her lessons in courage early.

By night, the bandits came in close, wistfully, greedily. By day, whenever the servants opened the compound gate to buy water, Ruth and her playmates were shooed to the far side of the yard. Nobody had ever actually reached in to snatch one of the missionary children. But it was good to take precautions.

Her mother tells this story: one night, the gunfire crackled more loudly than ever. Usually the guards kept up a steady rat-tat-tat just to let the hopeful marauders know they were on guard. Occasionally, villagers let off volleys to show they were still awake and watching. But this was different, louder, closer, more insistent. Ruth's mother peered out across the compound. The gray wall framing it looked flat and stubby in the moonlight, hardly any protection at all against whoever was shooting out there. She could see the higher, outer wall in the distance. There was a sprinkle of guns again, and then a dark shape slipped from the wall. Mrs. Bell drew in her breath with relief. It had been the guard on the wall after all; the bandits must have come closer than usual.

But the youngsters would be terrified, she thought, and she hurried to their room. "Nothing to be afraid of," she called out cheerily. In the blackness, Ruth's eyes were bigger, more solemn

than ever. "Maybe you'd like the light for a while," her mother soothed. "Really, there's nothing to be afraid of."

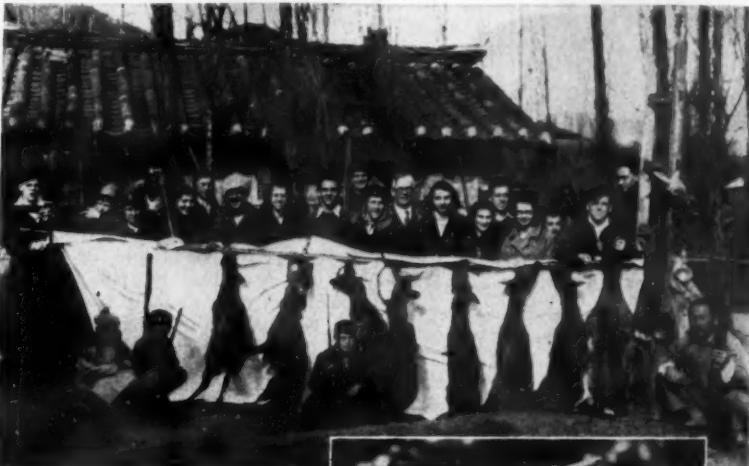
Ruth rolled over. "Who's afraid?" she said.

"It was true," Ruth told me. "We can't ever remember being afraid. I guess when there's danger all around you, like that, you have a very real sense of the presence of Christ."

When Ruth was still a chubby, brown-eyed baby, she moved into an eight-room house on the compound, reminiscent of some rather Victorian architec-

ture. It was always a tree. I've no idea where they got it. But it was an evergreen and as loaded with ornaments as any I've ever seen in this country. One Christmas, mother had the carpenter turn out two four-poster doll beds for Rosa and me, and then she hand made old-fashioned coverlets. Somehow, she got two American dolls from home and even a set of American paperdolls."

♦ BEFORE Ruth was through grammar school, ocean-hopping and continent-crossing were as commonplace as skip-



Christmastime deer hunt. Ruth is in the second row, second from right, in rimmed glasses. Graduation from high school prompts a big smile in photo at right.

ture, fashioned of the inevitable gray brick, its tin roof painted red. Ruth had her own room, directly over the kitchen, in the attic under the eaves, but with a view of the sunset.

"I know why I think being a wife and mother is such good fun," Ruth explained. "It's because of the example my own mother set. She was a wonderful homemaker, with a gift of making any bare unattractive house into a charming, comfortable home. She and Daddy set about to make life just as normal for us as possible in a foreign country. We celebrated all the American holidays—and Chinese New Year as well. "Take Christmas, for example. There

ping rope on front walks is to most youngsters. It was a good thing: as Billy Graham's wife she has had to fly a thousand miles or sail to Europe, often on short notice, as gracefully as most women bake an apple pie.

[Continued on page 46]



Living in the Light of Our Lord's Return



The second
of six studies
on I Thessalonians

I Thessalonians 2

Serving the

By John F. Walvoord

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In the providence of God, Paul and his companions—Silas and Timothy—had come to the thriving commercial city of Thessalonica in northern Greece. They had preached the gospel there for several weeks and souls had been saved. When Paul was forced to flee for safety because of persecution and opposition to his message, he left a little band of faithful believers in the Lord Jesus Christ.

Paul had sent Timothy to see how they were getting along, and the tidings had come back that in spite of their trouble they were standing true to the faith, bearing a real testimony for the Lord. Out of a heart of love for these Thessalonian Christians, Paul then wrote this portion of God's inspired Word to give them comfort, instruction, and encouragement, and also to express his joy to God in what He had accomplished by His grace.

Over the first chapter the one word *salvation* was written, because this letter would never have been written if the Thessalonians had not trusted in the Lord Jesus. It was the beginning of really living for God, of really entering into eternal things. It reminds us, of course, that we have not begun living until we are saved by trusting the Lord Jesus Christ as Saviour. Life begins when we make that greatest of all decisions.

Over chapter 2 was written a very common word: *service*. The chapter reveals how to serve God both by precept and by Paul's dynamic example. In a sense it is a "success story." Paul had come to a town where there was not a single Christian; he had gone into the Jewish synagogue and there had preached the gospel. He had preached also to Gentiles in their homes. In three weeks, by the grace of God he had founded a new church—a church which through the centuries has remained an example of faith and faithfulness. How did he do it?

There are many communities in America that desperately need a real testi-

mony for Christ. They need those who are really trusting in Christ as Saviour and bearing witness for Him. Can we have such churches? The answer is found in I Thessalonians 2.

♦ PAUL begins chapter 2 with the fact of their testimony being used of God: "For yourselves, brethren, know our entrance in unto you, that it was not in vain." God had undertaken for them and blessed the message, and souls were saved. In verse 2 the secret of it is revealed.

Over the first two verses of chapter 2 we can write the word *boldness*. One of the reasons Paul was successful was that he was bold. If he had gone to Thessalonica and only lived a Christian life among them, the probability is that in three weeks he would not have made much of an impression. If he had not told anyone about the Lord Jesus Christ, if he had not proclaimed boldly that Christ was the only Saviour, that Christ loved the world, that He died for the world, that they could be saved only by trusting in the risen Saviour, he would not have had one convert.

The first point in effective service presented here, therefore, is boldness, a boldness made more significant by subjection to suffering. Paul and Silas had come from Philippi, where they had been thrown into prison and beaten for the gospel's sake. When Paul came to Thessalonica, instead of saying, "I have suffered enough"—as some Christians might have done—he spoke boldly. Hence in verse 2 we read, "Even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold in our God to speak unto you the gospel of God with much contention."

The word translated "bold" comes from a Greek word of eight syllables, *eparresiasametha*. It means to be bold in the sense of speaking out publicly, of making a public declaration. There is such a thing as a secret believer and some are saved that have not told very

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Coming Lord

*Do you long for a
more effective testimony?*

*The apostle Paul
reveals secrets of his
own ministry in a
chapter filled with meaning
for Christian workers.*

many about it. But secret believers do not lead souls to Christ. The way to lead people to Christ is to be bold, to proclaim the gospel, which is the basic program of the present dispensation.

Paul also preached "with much contention." The word translated "contention" is *agoni*, the word from which we get *agony*. There was an agony of soul in Paul as he preached the gospel. To be effective in our testimony, to be successful even by worldly standards, it is necessary to have a boldness inspired by an agony of heart. This does not mean that one should be tactless, or without common sense in approach, but in the end there must be a bold witness for Jesus Christ.

♦ ANOTHER important characteristic of Paul's preaching is brought out in verses 3-6. One of the tragedies of our day, as all true Bible students know, is that some preaching is not according to the Word of God. Like the ancient Bereans, modern Christians need to search the Scriptures, testing the message by the Book.

By this standard, Paul's preaching rang true. This was evident first by the things that were not true about his preaching. In verse 3 Paul writes, "Our exhortation was not of deceit, nor of uncleanness, nor in guile." In other words, it was *pure* in its *content* and in its *intent*. It was pure in the sense that there was no deceit or, literally, no error.

Sometimes truth is mixed with error. In fact, the most dangerous kind of preaching is that which is partly true. But Paul said, "My message is not just

partly true. It is pure truth. It is not adulterated by human philosophy and human speculation."

Paul goes on to a further claim: his message was also without guile—that is, Paul did not come to trick them and to use methods that were questionable. He did not try to get a superficial decision for Christ, but he laid down plainly before them the truth of the gospel and the issues of heaven and hell. The result was that when they trusted in Christ, it was a clear-cut decision which resulted in a real testimony that stood the test in the days that followed. It depended upon the purity of the message in both its content and intent.

In verse 4 the truth is brought out that Paul was a faithful servant of God as he preached. "But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts." The final test of every life and of every message or sermon is, "What does God think about it?" The judgment of God is not always according to the judgment of men. Men may judge a message by its interest, its literary quality, the words delivered, its intelligence, the fact that the speaker revealed great background of knowledge in his subject, or by the skill with which the message was delivered.

When a preacher delivers a message for God it should be just as good as he can make it. On the other hand, God is primarily concerned with the message itself. Is it true? The most beautifully delivered sermon that is not true, that is not God's message, is useless in the hands of God.

The ultimate test of a message is, does it please God? That is true for the preacher, for the Sunday school teacher, or the personal worker. Our little houses of self-praise and self-gratification tumble in a moment when we stop to consider "What does God think about it?"

As Paul preached he said, "I was not trying to please you Thessalonians; I did not come here to impress upon you that I am a great pulpit orator, or a great

missionary, or a great scholar. I was here because I was seeking to please God." Certainly this is a standard to challenge every thoughtful Christian.

♦ PAUL reveals how this worked out in verse 5: "Neither at any time used we flattering words, as ye know, nor a cloke of covetousness; God is witness." As seen in chapter 1, Paul appeals sometimes to the outward, i.e., what *man* can see, and sometimes he appeals to what *God* can see.

It is not difficult for us to identify flattery. Some people delight to be told, "My, you look so young," and to hear the comment that they are fifteen years younger than they actually are. The flesh loves such flattery.

But Paul said, "I did not come to you Thessalonians and say, 'What outstanding citizens you are! What beautiful characters you are! Folks as good as you are, ought to be trusting Christ.'" He told them the hard truth, that they were lost sinners, that they were bound for hell, that they needed a Saviour desperately, that their religion was not enough. They needed Christ; they needed His glorious salvation. "I did not come to flatter you," he said, "I came to deliver a message from God." There was no one in Thessalonica who thought of Paul as a flatterer.

Nor did he come with covetousness (v. 5). Covetousness, of course, pertains to the heart. It is not always apparent whether a person is covetous or not. It is difficult to determine whether one is serving you to make money or whether he is honestly trying to help you without covetousness.

Paul does something here which is certainly the application of the acid test. He calls God to witness. "As God is my witness, I did not come here to make merchandise of you; I did not come because you promised me an honorarium, or a high salary, or any of the things that pertain to the comforts of life. I did not come that way to you, and you

[Continued on page 59]



Although originally written for members of the Greater Chicago Sunday School Association, the following program will be found especially adaptable for use by the smaller church or Sunday school where space and equipment are limited. It is shared with MOODY MONTHLY readers by permission of the Association, which can provide additional mimeographed copies at a cost of three for 60 cents. Orders should be sent direct to the Greater Chicago Sunday School Association, 343 S. Dearborn Street, Chicago 4, Ill. The program as presented here has been slightly abridged.

Prelude: Any suitable Christmas music.
Processional: "Noel."

Played softly as choir (juniors and intermediates) marches in and remains standing until close of "O Come, All Ye Faithful." Blue-bulb lights will give a soft glow to the platform; brighter lights come on when the choir sings its first number.

Violin Solo: "Silent Night, Holy Night."

Hymn: "O Come, All Ye Faithful," choir.

Song: "Merry Christmas to You," a beginner child—

Merry Christmas to you,
 Merry Christmas to you,
 Merry Christmas, dear people,
 Merry Christmas to you.

(Tune: "Happy Birthday to You")

[Note: Additional program numbers—songs, recitations, exercises—for smaller children may be inserted here as needed.]

The Old, Old Story

By L. C. and M. L. Siegfried

A Christmas program for your church or Sunday school—

Recitation: By two primary children carrying between them a small Christmas tree, as tall as they are, which they set in the middle front of platform, followed by any number of beginners, each carrying a red tinsel heart hidden behind him.

1st Child:

We've brought a Christmas tree today,
 Want to hear what it would say?

2nd Child (turning to tree):

O Christmas tree, if you could speak,
 What would you say to us?

Voice from off-stage (speaking in loud whisper):

I'd say, "Remember Christ's birthday,
 And love and honor to Him pay!"

1st Child:

But every year there's such a fuss—
 There's always gifts for you, and us;
 (motions)

Our Christmas trees are loaded down
 With all the best there is in town.

2nd Child (indicating tree):

But this we brought, as bare could be,
 To decorate for Jesus, see?

Because we know He loves us so,
 We give our hearts, with love aglow.
 (Beginners hang red tinsel hearts on tree.)

Song: "We Give Him Our Hearts," same beginners as above, grouped about the tree—

We give Him our hearts,
 We give Him our hearts;
 On this, Jesus' birthday,
 We give Him our hearts.

(Tune: "He Careth for You," *Young People's Church of the Air Hymn Book*)

Duet: "Do You Wonder Why It Is?"

(*Salvation Songs*), same primary children as above.

*Part II—THE SONG OF DAVID**

(As narrator reads and mentions Scripture references italicized below, he will pause and give an opportunity to

*Dialogue adapted from "The Son of David" by C. W. Agnew. Used by permission.

the person designated in the choir to rise and recite the verse from memory. There should be no delay in this.)

Choir: "Tell Me the Story of Jesus" (*Tabernacle Hymns No. 3*)

Reader: King David lived and ruled in Jerusalem centuries before the birth of Christ. Yet David called Jesus Christ his Lord, and the lineage of our Saviour shows that He was the direct descendant of King David. The Scripture tells us why Christ is rightly called the Son of David in *Matthew 1:1*.

1st Child: "The book of the generation of Jesus Christ, the son of David, the son of Abraham."

Reader: Christ was born where David was born. You all know that Bethlehem is called the City of David. It was upon those same hills and in those same valleys that David watched flocks of sheep, even as is done to this day in the Holy Land.

Choir: "O Little Town of Bethlehem."

Reader: David was a boy of vision, and a man of greater vision. Like Abraham, he saw the day far ahead when Jesus Christ would come to the earth. Indeed, God spoke to David, saying that through him would come the Redeemer, as we hear in *II Samuel 7:16*.

2nd Child: "And thine house and thy kingdom shall be established forever before thee: thy throne shall be established forever."

Reader: Thus, one day long ago, in Bethlehem, Jesus Christ was born in fulfillment of prophecy—born a Saviour who came to bear the sins of you and me as we read in *Matthew 1:21*.

3rd Child: "And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins."

Reader: Christ's purpose in coming is given in a number of passages:

4th Child: Luke 19:10 says: "For the Son [Continued on page 55]

In the Study

By WILBUR M. SMITH



Dr. Smith

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This Serious Hour

ONE advantage in getting away from mail for three weeks is in being able to read, all in one day, the papers and periodicals accumulated during those days of absence. In doing this, upon my return the first of August, I felt that I had never seen so many statements from authoritative sources indicating world peril, as have appeared this summer. Let me call attention to a few of these here.

We begin by taking in a large area of the world during the whole of this last half century. Dr. Arnold J. Toynbee, in the *New York Times Magazine* for July 25, writes as follows in an article entitled "The Revolution We are Living Through":

We are all aware that we are living through a great revolution, and, the more closely we look at it, the greater it proves to be. This revolution is attacking two things that have been characteristic of civilization all through the first five or six thousand years of civilization's history. Till yesterday, civilization was provincial and aristocratic. There were separate local civilizations, each going its own way, and in each of these provincial societies power and wealth were in the hands of a small privileged minority. This uniform reign of privilege was a common feature of all the local civilizations, diverse though they were in many other respects.

In our day we are seeing the old geographical barriers fall. The entire habitable and traversable surface of the planet is now going to become a single home for the whole of mankind—if it is not to be a single abattoir for all of us. At the same time, we are seeing all races, peoples, classes and individuals demanding a share in the power and the wealth that, till now, have been a monopoly of the few.

Correspondence relative to "In the Study" should be addressed to Dr. Wilbur M. Smith, 135 N. Oakland, Pasadena, Calif.

November, 1954

In the same paper for the following week, Dr. H. R. Trevor-Roper, probably the best authority on the second World War in the Western world, at the present time a professor of modern history at Oxford University, says, in an article, "World War I—Start of an Age of Violence," that the first World War "closed a long era of general peace and began a new age of violence, in which the second war is simply an episode. Since 1914, the world has had a new character: a character of international anarchy (that is a terrible phrase). . . . The first World War marks a turning point in modern history. It was the first stage in the suicide of Europe, the continent which in the previous four centuries had populated, conquered, and industrialized the rest of the world."

From London under date of July 24 a report was cabled from the North Atlantic Treaty Organization, prepared by experts, in which it is agreed that "warfare in the future will inevitably be atomic. The belief of certain of the Atlantic powers that war can remain 'conventional' because no antagonist will wish to be the first to use nuclear weapons is ruled out. The peak of destruction in any future war will come at the outset, which means that the issue will be determined by the active forces in being when the conflict breaks out."

Except in the darkest hours of the two World Wars—and perhaps we need not even except these—I have never seen great newspapers carry so many headlines fraught with fearful consequences as just now. For instance in the July 14 issue of the *New York Times*, the leading article is headed, "West Shapes Terms on Indo-China," and includes, on the first page, articles entitled "Joint Atom Group Warns Red Chiefs Against a Thrust," "United States and Britain Plan a Line Reds Dare Not Cross in Asia," "Thailand Slated as Anti-Red Base," and "Communists Irked by Talks in Paris." On page 4 is an item, "French Have Plans for North Africa: Rising Tension to Accelerate Move to Harmonize Native and Colonial Interests." On page 12—though an ecclesiastical matter, it still has to do with this curse of Communism—is a long article entitled "Plea for Eleven Reds Signed by Melish." It is no wonder that the *United States News and World Report* for August 6 felt it expedient to include an article on "Sudden War—How It Can Come," with the subtitle, "Tinderboxes Remain All Around the World."

Coming down to specific countries, Pastor Niemöller, in the *Christian Century*, says that "this is the dying hour of Protestantism in Germany." In our own country, I need call attention to only one report, which no doubt could be echoed in many other cities of our land. The police commissioner of New York City, Francis W. H. Adams, speaks of the rise in crime in that city as "appalling." In the first six months of

this year in New York City alone there were 57,000 felonies committed, which means that, as he says, "In this year of our Lord 1954, there will be over 114,000 serious crimes committed against the persons and properties of our city."

Crime has increased in New York City 11 per cent over last year. The population of that metropolitan area has increased 5 per cent in the last few years, but crime has increased 20 per cent. The commissioner warns, "Conditions grow worse with each passing month, and now have reached a point where they must become a matter of the most serious concern for every citizen of this, the greatest, the richest, the proudest city in the world." Each day of the year, \$140,000 in property will be stolen from citizens of New York City, a figure which causes Mr. Adams to request seven thousand additional policemen.

Over and over again in our nation's congressional halls the seriousness of this hour is proclaimed. Senator Byrd, speaking before the House of Representatives on July 14, said, "No dear cherishing of peace should blind us to the grim realization that this is the century of brutal aggression." Senator Goldwater of Arizona said on July 13, "The trend of the last twenty years toward dependency on government, especially in the electric power field, has been at an alarming rate. It should make every one of us who truly believes in our free enterprise system realize that we as a nation are not immune to deteriorating into a nation controlled by bureaucracy, which is an 'ism' of one kind or another, but in reality all the same."

William C. Bullitt, former ambassador to Russia and to France, recently returned from an extended visit in Formosa, says in *Look* magazine for August 24, "We are in mortal peril. The Soviet government is constructing hydrogen bombs and inter-continental bombers as fast as it can in order to inflict on us a nation-wide hydrogen-bomb Pearl Harbor. It will not stop. It can only be stopped. Our skies will be filled with death unless we either destroy the productive centers of the Soviet Union before they produce enough bombs and bombers to annihilate us, or swing the world balance of power strongly against the Soviet Union, so that when it possesses those weapons of annihilation, it will not dare to use them."

The apostle Paul declared that in the last days there would be times of peril. We certainly are beholding such times now.

The Jews and Israel

THE *New York Times* for June 21 carries the interesting information that 18,000 pupils in New York City alone now attend all-day classes in Jewish schools, as against 5,600 attending such schools twenty years ago. In addition, 75,000 children receive religious instruction in after-school hours or on week ends from one to three days a week. It is estimated that during the elementary school period, 80 to 85 per cent of the Jewish child population of New York City attends a Jewish school for at least two years.

In the *Congressional Record* for May 19, 1954, is a reprint of an article, "The Jewish Cultural Heritage in the Library of Congress." The Jewish collection was first established in 1913, beginning with the purchase, by the Jewish philanthropist Jacob H. Schiff, of the famous collection of *Judaica* numbering some 10,000 volumes in many languages, brought together by the late Ephraim Deinard. Mr. Schiff presented many more collections, small and large, to the Library of Congress in subsequent years. At the present time, the Jewish section in the Library of Congress contains more than 40,000 volumes in Hebrew, 12,000 volumes in Yiddish, many thousands of newspapers and periodicals, and some 200,000 books about the Jews, or subjects of direct interest to them, in languages other than Hebrew and Yiddish. "Thus it is estimated that the Library of Congress has a collection of *Judaica* in various languages numbering approximately one-quarter million books."

I suppose there is no one area of Biblical interpretation so little known to the Protestants of our contemporary Western

world as the great Jewish commentaries on the Scriptures of earlier centuries. An indication of the vastness of this material, even before the end of the seventeenth century, is in the fact that Giulio Bartolocci published in Rome (1678-1694) a mere catalog of such commentaries that embraced five volumes. It was entitled, *Bibliotheca magna rabbinica de scriptoribus and scriptis hebraicis, ordine alphabeticu, hebraice and latine digestis*. I wonder if any Protestant Biblical scholar in America has ever carefully studied this work.

The release of the Suez to Egypt on the part of Great Britain can only result in greater tension in the Near East, and is fraught with deep danger to Israel. For example, Major Salem was quoted by the government-controlled Radio Cairo as making the following public declaration during a visit to Beirut:

As for the problem of Palestine, that is a problem which which can be solved only by force. That force will not be achieved until the Suez Canal is freed. The Egyptian army is unable to fight as long as the British army separates it from its bases . . . The United States and Britain . . . know that with the freeing of our economic and military forces an end will be put to foreign occupation throughout the Middle East.

Archaeological discoveries in Israel continue in an amazing way. In the *Israel Digest* for June 21, 1954, we read:

Basalt utensils made by prehistoric man some 600,000 years ago were unearthed recently during the digging of a canal near the B'nai Yaakov bridge which crosses the Jordan north of the Sea of Galilee. This is the earliest sign of habitation ever found in the Middle East. In the same spot remains of a very ancient species of elephant were found.

Four petrified skulls of prehistoric man dating back at least 12,000 years have been found in caves in the Western Carmel and a floor considered to be 50,000 years old has been revealed in a cave near Zichron Yaakov. In the latter cave a great many implements dating from the early stone age had been discovered in previous excavations.

These are among the important discoveries of prehistoric periods. Out of a total of 34 skeletons of prehistoric man found in all parts of the world, 17 have been unearthed here.

(Of course these dates for early man are fabulous, and cannot be proved by any known method of historical research.)

Archaeologists investigating the area between Metzuda and Ein Gedi, near the Dead Sea, have uncovered clothing and the remains of utensils and weapons in caves believed used by Jews in the Bar Kochba revolt against the Romans (A.D. 132-135). Among the objects found are a woman's shoe, a child's shoe, glass and earthenware, remains of ancient weapons, and the remnants of cloth woven as a prayer shawl. The extreme dryness of the desert air has aided in the preservation of the cloth found in the caves. The cavern is large enough to shelter many hundreds of persons.

Time magazine for August 2 carries a most interesting report of further discoveries in Beersheba, especially a great series of caves in which probably lived the Horites (meaning cave-dwellers) of Genesis 14:6.

The question of mission schools in Israel is one which may have some very unfortunate and bitter results. Mission schools were established in Palestine more than one hundred years ago by various denominations, and have had great influence on the education of those living in that ancient land. Hundreds of citizens of Israel have been sending their children to various mission schools scattered throughout the land. Today there is a growing sentiment in Israel against this practice, since, they say, the mission schools do not give first place to Hebrew and Hebrew culture, there is a danger that some of these children may be converted, etc. There is a long discussion of this question in *Israel Speaks* for July 16, and, from a Christian viewpoint, a more lengthy article in the periodical, *Jerusalem*, for July-August, 1954.

During the first five months of 1954, Israel exported \$50,000,000 worth of goods, which is 60 per cent more than the same period last year. This included \$30,000,000 worth of citrus fruits, a 61 per cent increase over a similar period the previous year.

Some Deeper Implications of the Oppenheimer Case

RECENTLY the Atomic Energy Commission issued a detailed statement of its decision in the matter of Dr. J. Robert Oppenheimer, in refusing to grant him further access to restricted data of this commission. It is acknowledged on every hand that Dr. Oppenheimer probably carries around in his mind as much advanced knowledge of the atom and hydrogen bombs as any man living today. He is undoubtedly one of the great scientists of modern times. This report of the Atomic Energy Commission contains some amazing statements, from among which I take the following:

The record shows that Dr. Oppenheimer has consistently placed himself outside the rules which govern others. He has falsified in matters wherein he was charged with grave responsibilities in the national interest. In his associations he has repeatedly exhibited a willful disregard of the normal and proper obligations of security.

As to "character": Dr. Oppenheimer has now admitted under oath that while in charge of the Los Alamos Laboratory and working on the most secret weapon development for the government, he told Colonel Pash a fabrication of lies. Colonel Pash was an officer of Military Intelligence charged with the duty of protecting the atomic weapons project against spies. Dr. Oppenheimer told Colonel Pash in circumstantial detail of an attempt by a Soviet agent to obtain from him information about the work on the atom bomb. This was the Haakon Chevalier incident. In the hearings recently concluded, Dr. Oppenheimer under oath swears that the story he told Colonel Pash was a "whole fabrication and tissue of lies."

It is not clear today whether the account Dr. Oppenheimer gave to Colonel Pash in 1943 concerning the Chevalier incident or the story he told the Gray board last month is the true version. If Dr. Oppenheimer lied in 1943, as he now says he did, he committed the crime of knowingly making false and material statements to a federal officer. If he lied to the board, he committed perjury in 1954.

If this unabashed practice of deliberate lying should ever become common among the leading scientists of the world, as it is in Communist countries today, we have here but another preparation for that time when Antichrist himself will truly be "the deceiver of the whole world."

Recent Issues of the Congressional Record

THE *Congressional Record* is often referred to as the driest publication in America—and frequently it proves to be so. On the other hand, however, we should remember that it contains every word uttered in the House of Representatives and the Senate of our country from the opening hour of each session to the close, with many important statistical tables and much additional material not presented on the floor of Congress.

During the past summer, a major issue has been the Atomic Energy Act, regarding which more than 1,300,000 words were spoken in the two chambers. I am afraid that the tremendous significance of this piece of legislation is understood by few in this country, but it should be noted that if the bill goes through allowing independent utility companies to develop nuclear power, our country's reserves of nuclear fuel, the source of atomic power, estimated at 1,500 times 4,000,000,000 tons of coal, it would mean, at seven dollars a ton for coal, these corporations would be permitted to control \$42,000,000,000 worth of energy. But that is not what I started out to write.

By the time this article appears, the World Assembly of Churches will be a matter of history, but if one wants to see how important some of our congressmen consider the presence of Bishop J. L. Hromadaka, he should consult the Appendix of the *Congressional Record* for July 29 (pp. a5538 ff.), where in six columns of text appears a reprint of an article by Dr. Juraj Slavik of the Council of Free Czechoslovakia, and a

former ambassador to the United States from that country. Here the Communistic attitude of Bishop Hromadaka is set forth with indisputable evidence. This question is taken up again, in four columns, in the *Congressional Record* for July 22 and July 26.

A briefer article, "The World Council and Communism," appeared in the issue for July 30, and a long discussion by a distinguished church historian of our country, Professor Matthew Spinka of Hartford Theological Seminary, in the Appendix for July 27. Here are 20,000 words, and more, regarding the Communistic position of this man who has spoken in the World Assembly of Churches with its full approval.

There are other items in this journal, however, of a different stamp. For instance, in the Appendix for July 21 is a verbatim report in four columns of Billy Graham's address delivered on Sunday afternoon, July 10, 1954, over the ABC network, reporting on his meetings in London—a more complete report than I have seen in any newspaper or periodical published in our country. Then there is a full report—not in the Appendix, but in the section devoted to Senate activity—in the issue of July 26, of President Eisenhower's address before the World Christian Endeavor Convention held in Washington, D.C., which I have not seen in our newspapers.

Over and over again UNESCO is coming up for severe criticism in our Congress—and well it should. Let us keep praying for our congressmen. No nation in the world in its official publication dares to carry as many tributes to the Christian faith as our own *Congressional Record*.

Some Books That Should be Written

PROBABLY this issue of *MOODY MONTHLY* will reach the desks of many ministers at a time when they are still planning and praying about the work that, by the help of God, they would like to accomplish in the months ahead. With this in view, it has seemed appropriate that I should devote the longest article in this month's *IN THE STUDY* to the very important matter of books that need to be written in the areas of Biblical and theological investigation.

Now, I know that many faithful servants of God, in fact, many very able preachers, and many gifted evangelists, even a great number of Bible teachers, have no calling from God to write, and there is nothing to apologize for in this. In fact, many are writing today who ought never attempt to write a book. Hundreds of manuscripts, some of which have caused authors years of anxious work, never reach the stage of acceptance by a publisher; and a large number of books that publishers do finally decide to issue would be better unprinted. We have many books on the bookstands today that are of no particular value.

Nevertheless, in spite of the literally thousands of books about Biblical and religious subjects that are appearing every year in the Western world, and some of them really are of epochal importance, the greatest days are yet ahead for works in the field of Biblical and theological investigation, or at least should be. The following are to be considered only as suggestive notes. Much more could easily be said.

Books About the Lord Jesus Christ

The *Cumulative Index* reveals the astonishing fact that from 1943 through 1952, a ten-year period, something over 4,000 books were published in the English language concerning the Lord Jesus Christ and the Gospels in which His life is recorded. In spite of this, we have not seen in America a truly great life of Christ since Samuel J. Andrews wrote his *Life of the Lord Jesus Christ* in 1869, nearly one hundred years ago. I realize that Andrews completely revised his work toward the end of the century, but even then the truth stands that we have not had a great life of Christ written by an American scholar for more than fifty years.

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A great deal of new light has been shed upon the Gospel records since Andrews wrote. We have a truer conception today, e.g., of the Pharisees and the Sadducees, the meaning of Christ's parables, and the significance of His teachings concerning the kingdom of God, than the Christian Church has heretofore possessed. Where is the man who can give us a new life of Christ abreast of the latest scholarship, whose mind has not subjected itself to fanciful and passing theories, and who has a pen comparable to those of Farrar and Geikie!

In this matter the Roman Catholics put us to shame. At the end of the nineteenth century Protestantism could boast of greater biographies of Christ than the Roman Catholics, but it is not so today.

The great life of Christ by Henri Didon appeared in 1891; the far more scholarly work by Fouard, in a two-volume edition, in 1908; at the same time the vast three-volume work by Le Camus, translated into English, 1901-1908; in 1928 the three-volume work of almost two thousand pages by L. C. Fillion, consultant of the Biblical Commission, which required nine different impressions in eighteen years (the first volume of 645 pages brings us down only to the twelfth year of Christ's life); the work, in three volumes, by Leonce de Grandmaison, appearing first in the French edition in 1928, and then in English, 1930-1934—this is a list far beyond anything that the Protestant world offered. And now there has just come from the press an absolutely indispensable work, issued by the Bruce Publishing Company, *Jesus Christ, His Life, His Teaching, and His Work*, by the late Professor Ferdinand Prat, in two beautifully printed volumes, the text, I would judge, embracing about one-half million words, with an apparatus of footnotes introducing one to almost all of the most important literature, both European and English. This work first went through sixteen editions in French before it was translated by Professor John H. Heenan of Georgetown University.

Why is it that we in the Protestant world have nothing like this today? It seems to me we could do better than these men have done in most of the great areas of the life of Christ. They put their greatest emphasis upon two periods of Christ's life, His birth and death. One-third of Prat's great two-volume work concerns only the last week of Jesus' life; in fact, there are more pages in the text and in the appendix on the one matter of the Magi and the star than on the entire Olivet Discourse. But these men write with reverence; they believe the Bible and they believe in Christ the Son of God, and they have mastered the problems of New Testament criticism. (I have taken the liberty of lifting this paragraph from an article I wrote in 1951.)

No doubt most men today, however great their gifts and learning, will say

that such a task is too great for them. Well, there are portions of this great field of Christology that can surely be mastered and reinterpreted by men who do not feel called to undertake this larger task, e.g., the narratives of our Lord's birth. With all the literature that has appeared on the virgin birth of Christ, scores of books of Christmas sermons, and hundreds of books of Christmas stories and plays, there is still not available in the English language one volume that attempts to exhaustively cover all that the New Testament has to say about the birth of the Lord, which will indeed surprise many! The only volume that even attempts such a survey is now nearly fifty years old, long out of print, and scarcely known to our present churchmen, *The Birth and Infancy of Jesus Christ* by William Warren Sweet, a work of some 360 pages, published in 1907.

I realize that there are a number of books about the names and titles of our Lord, but there has not been written, in one hundred years, a volume that even attempts to exhaust this subject, and what more precious theme for study and meditation could be imagined? For some strange reason, the greatest work on this subject, published more than one hundred years ago, was written not by a theological professor, or even a minister of the gospel, but by a high official of the British government, Ambrose Serle (1742-1812), who spent the evenings of many years meditating and writing chapters about these precious titles, giving us the result in a magnificent 600-page work, *Horae Solitariae*, published in 1780.

Books About the Bible

With the epochal discovery of the Dead Sea scrolls which contain the entire text, or at least large portions, of almost all the historical and prophetic books of the Old Testament, and with the enormous discoveries relating to Biblical sites in the Near East, we of course will now need a new volume on Biblical history, especially Old Testament history. There is no need for me to outline what that book must be.

As I said last month, a book on the revivals of the Bible would surely be widely welcomed today among English-speaking people.

We greatly need, at the present time, an apologetic work, which will set forth the accuracy and full inspiration, the absolute dependability of the Holy Scriptures, for the man of ordinary occupation, the man in the street, if we wish to call him such, recognizing that he is the one, after all, who molds the destinies of our nation, and who is the backbone of our churches. Even among the most devout laymen, some of whom are gifted speakers in our churches and conventions, I am hearing more and more about the need for such a book. These men are frequently confronted by the arguments

of others who are loyal adherents of some of our strange cults; in some places they hear criticisms of the Bible which have been derived from skeptical writings; and hundreds of thousands of our businessmen today were educated in schools where the Bible was ridiculed. They need an answer to the questions which are being raised, a situation that will become more and more acute, as the atheistic assertions of Communism filter down into our democracies.

Strange to say, we do not have an exhaustive work covering all the Biblical material relating to the hope-filled theme of heaven. Candidly speaking, I do not know of a book that is in print today that even attempts to set forth the exquisite beauties of St. John's description of the Holy City at the end of our New Testament. Why does not some Christian minister, with adequate equipment, not burdened as yet with a large congregation, give fifty hours a month to this one theme, behind a shut door, with his Greek Testament before him (and other books besides)? That would be only two hours every weekday, or one hour a day for five days and a full afternoon for one other day. After two years, such a man could give us the best book in our language on this subject.

If it were done adequately, I personally feel that a work attempting to introduce the serious Bible student to the entire field of Biblical prophecy would sell 50,000 copies in the first two years. There are plenty of books appearing on various aspects of prophetic truths, including the glorious theme of the Lord's return, but we do not have a volume that can serve as a guide through this vast, complicated, inexhaustible and ever-thrilling subject.

I remember two years ago, taking some titles of books with me to England. These books relating to the single subject of Jerusalem in prophecy could not be found in this country. Two of them I was never able to discover (and they may have been only pamphlets), while the other two which I found in the British Museum were really of no importance at all. Yet no city in the world today is being talked about so much as Jerusalem, and it will be talked about much more in the next two years.

Let me indicate just one single aspect of Biblical prophecy which the vast majority of Christians have never even thought of, and that is, the geographical prophecies of one book of the Bible—Isaiah. Two years ago I assigned such a subject in the seminary, in the course in English Bible, asking for maps of the subject rather than a thesis paper. One student, a graduate of the California Institute of Technology, drew a map in colors six feet by four feet so beautiful and so comprehensive that I have since shown it at prophetic conventions in New York, Chicago and Los Angeles. But this

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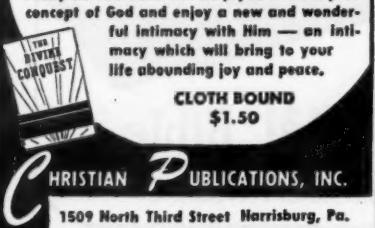
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A vast subject that has always excited me and around which I have gathered a good sized library is "The Influence of the Bible in the Life, Literature and Civilization of Great Britain and America." (I once had dreams of writing on this, but I am afraid those dreams now will not come true, because of other tasks that first must be finished.) Such a subject is worth a lifetime of study.

Biographies

Though Matthew Henry wrote the most widely used and frequently printed commentary ever yet to appear in the English language, no adequate life of Matthew Henry has ever been written. Neither can you find an adequate life anywhere, new or old, of that mighty, flaming power for God, Count Zinzen-dorf. A biography of the distinguished New Testament scholar of archaeology, Sir William M. Ramsay, would be one of the most fascinating volumes of our generation.

And why has not someone written for us a large comprehensive life of that mighty servant of God, Reuben A. Torrey! The only attempt on even sketching his life was done twenty-five years ago by Dr. Robert Harkness, who wrote a small book, issued by Moody Press (1929), bearing the title, *Reuben Archer Torrey, the Man and His Message*. But not only is this book practically unknown today, but I have not been able to secure a single copy for myself, either by begging or advertising. There is a vast amount of material lying about ready to be used by his biographer. Before me as I write are, e.g., special issues of the *Outlook of New Zealand*, for 1902, the *Illustrated Mission Memento* of 56 pages (three columns to a page), marvelously illustrated, of the Torrey-Alexander meetings there; and a larger periodical, *The Southern Cross of Australia*, 100 quarto pages, also fully illustrated, of the meetings in Australia in September, 1902. Here are sketches of the co-workers of Dr. Torrey, full reports of all of his sermons (some of which have never appeared in book form), and full stenographic reports of the meetings in which Dr. Torrey answered questions.

Miscellaneous

In spite of the scores of volumes written about different aspects of the religious history of America, Professor Henry Steele Commager of Columbia University was exactly right when he wrote in his *The American Mind* (1950, p. 453): "There is no satisfactory history of religion or of religious thought in America."

The Christian Church by the sudden rise and widening influence of the entire Pentecostal movement must now, whether she wants to or not, reinvestigate the whole subject of speaking with tongues, and what is called divine heal-

ing. These are two altogether different subjects and not necessarily related, but both of them are raising acute questions in modern thought which must be faced.

The literature on healing is now growing almost out of bounds. Leslie Weatherhead, in his new book on this subject, has a bibliography of over 500 titles. But the material on tongues is thus far ephemeral and fragmentary. The only book ever published in this country on the subject is by a Protestant minister, a friend of mine for years, Dr. Alexander Mackie. But that book was written before the modern tongues movement had reached the proportions that it has attained today, and the volume has been absolutely unobtainable almost since the time of publication.

What a wonderful volume would a new encyclopedia of missions prove to be! If it is ever undertaken, it should include full bibliographies of the writings of all missionaries mentioned, and all books and articles written about them. This has been a tragically neglected field. For example, of the twenty-seven men and women mentioned in the *American Missionary Memorial, Including Biographical and Historical Sketches* (edited by H. W. Pierson and published by Harpers in 1853), only five can be found in the *Dictionary of American Biography*. To my astonishment—unless I have become incapable of reading an index—one of the greatest missionaries of all time, whose work and prayers drew off from the island of Britain throughout his lifetime more than one thousand men and women for China, is not even mentioned in the *Dictionary of National Biography*. I refer to no less a person than J. Hudson Taylor!

I think thousands of ministers would be eager to purchase a volume that thoroughly indexes the principal sermonic literature of Great Britain and our own country, say since 1890, in which would be included references, by text, and often by subject, to all the sermons of such men as John Henry Jowett, J. D. Jones, George H. Morrison, H. C. G. Moule, G. Campbell Morgan, Alexander Whyte, Boreham, Clow, etc.

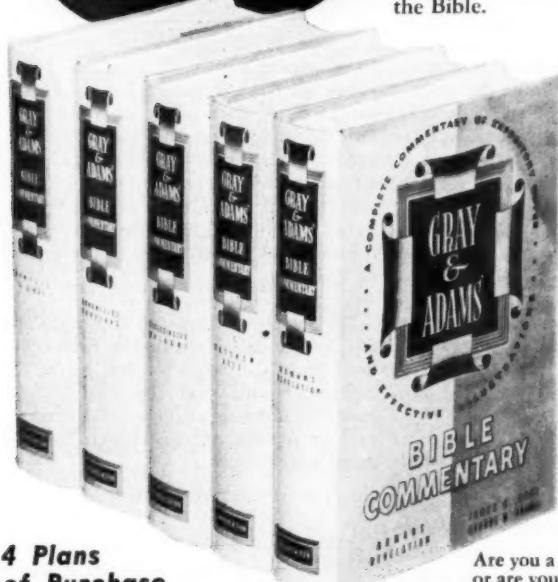
I am not a man who favors crutches, and I have always looked upon them with disgust, but it would not mean, I think, a weakening of the homiletic mentality of our ministers if the actual subjects of a great number of these sermons on certain texts were given when truly suggestive. For instance, Jowett calls his sermon on the phrase, "slow of heart to believe" (Luke 24:25), "Dull Scholars"; his sermon on Luke 5:5 is entitled "The Old Tackle and the New Presence"; Dr. Charles Brown calls his, "After Failing, Try Again."

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his own library, or in any library in which he might be working.

As Protestants, we need to reinvestigate and reaffirm the great biblical teachings that might be classified under the heading of *Natural Theology*. Books on natural theology were abundant, and many of them important, in the eighteenth century. And in the nineteenth century, of course, we had the marvelous addresses of Thomas Chalmers in this field. Since then, in Protestant circles, the subject has almost been taboo. The Roman Catholics are far ahead of us in this field.

Now with the exploration of the nuclei, the fearful developments of nuclear fission, with the vast discoveries, and more yet to come, of the astronomical universe, particularly since the 200-inch telescope at Palomar has been brought into use, and with the rapid developments in physiological chemistry, this whole matter of the religious teachings of natural phenomena must be re-examined. The best work will be done only by men who are thoroughly at home in the natural sciences, and who have a profound knowledge of and love for the Word of God.

* * *

I have not by any means exhausted this subject of books that should be written, but here are some suggestions, with the hope that one here and one there will be moved to begin labor on some of the volumes that we so greatly need.

Variae

Because the figures are not easily come upon, and because of their current importance, my readers may like to have before them some statistics regarding the cost of our military engagements during the last forty years, from 1917 to March, 1954, according to the annual report of the Secretary of the Treasury:

World War I	\$ 66,592,966.00
World War II	449,678,266,000
Korean Action	150,878,533,000
	—
Total	\$667,149,765,000

The enormous increase in our national debt, as the *Congressional Record* states, has been occasioned largely by the expenditures for national defense. The national debt figures, corresponding to the years of hostilities are as follow:

Mar. 31, 1917	\$ 1,282,044,346.28
Nov. 30, 1918	19,438,375,000.00
Mar. 5, 1933	20,936,058,784.71
June 30, 1940	42,376,495,928.00
Dec. 6, 1941	55,219,519,744.71
Aug. 31, 1945	263,000,710,435.17
July 1, 1950	255,226,431,180.85
July 1, 1953	266,071,061,638.57
Mar. 31, 1954	267,899,007,507.34

France now boasts of approximately 800,000 Protestants out of a total popu-

lation of nearly 43,000,000. Sixty per cent of these 800,000 are only seasonal churchgoers, however, attending at Christmas, Easter, weddings, etc. In the seventeenth and eighteenth centuries, there were less than 600,000 Protestants in France.

In a current issue of the magazine *Pentecost* is a picture of a Pentecostal meeting in Paris, held in the Winter Sports Stadium, at which 12,000 people were in attendance at a single service. Of this number, it is reported, about 8,000 were Roman Catholics. Four thousand men and women responded to the invitation to make a decision for the Lord Jesus Christ. I believe that the legend attached to the picture does not exaggerate when it says, "Never has Paris or France seen such Protestant evangelistic meetings."

In the 68 educational institutions of the Southern Baptist Church, over 10,000 young people are now enrolled as students, more than 5,000 of whom are already studying in the five theological seminaries of that denomination. The largest of these is the Southwestern Baptist Theological Seminary at Fort Worth, Texas, which has 2,304 students, of which number 1,399 are studying in the School of Theology.

The People's Church of Toronto, Canada, of which Dr. Oswald J. Smith has been the gifted pastor for over a quarter-century, reports that the total amount given for missions at the annual missionary convention of the church held in April was \$300,000.

Magazine Articles of Major Importance

The Congregational Quarterly, April 1954. This issue has two articles which alone more than justify the cost of purchase. The article, "The Qumran [Dead Sea] Scrolls: A Survey," by Gleddyn J. Roberts, professor of Hebrew at the University College of North Wales, Bangor, is the best survey in non-technical language of these recent amazing discoveries that I have seen. The first group of these manuscripts was uncovered at the Dead Sea, at a place called Qumran. Since then, even greater discoveries have been made a few miles away, in caves known as Wady Murabba'at and Wady en Nar. When we realize that over seven hundred books and articles have already appeared on the Dead Sea scrolls alone, and that these later discoveries are generally recognized as of even greater importance than the earlier ones, we begin to grasp the revolutionary consequences they will have when all put together. Biblical histories and

Moody Monthly

the histories of Israel will all have to be rewritten.

The second article is of an altogether different nature, and is entitled "The Apostle to the Parisians: Robert Whitaker McAll," by Jessie Forsyth Andrews. This is a sympathetic survey of the life and work of the founder of the great McAll Mission of Paris. There is a third article, quite philosophical, by Alan Champion of the University of Nottingham, entitled "The Eschatological Treatment of Time and Eternity." (Anyone wishing to secure a copy of this issue may do so by sending 60c in British postage to the Independent Press, Ltd., Memorial Hall, London E. C. 4.)

Collier's, August 20, 1954. "Will All Protestants Unite in One Church?" by Caspar Nannes. A fairly good summary of different views held by leading churchmen on this subject.

American Zionist, June, 1954, "When Herzl Died," by Julius Haber, pp. 7-9. *The Atlantic Monthly*, August, 1954, "Psychiatry and Spiritual Healing," pp. 39-43.

The Bible League Quarterly, July-September, 1954. Here is the most searching review of the Inter-Varsity Bible Commentary that I have seen, in which its loose attitude toward the inspiration of the Scriptures is pointed out. It carries the significant word that in the revised edition, now being planned, some of the more objectionable phrases regarding inspiration have been eliminated.

Journal of Near-East Studies, July, 1954, "The Marriageable Maiden of Proverbs 31:10-31," by Margaret B. Crook, pp. 137-140.

World Dominion, July-August, 1954, "Progress in Turkey," by Paul H. Nilsson, pp. 201-206; "Voices in the Wilderness," by H. R. Boer, pp. 224-231.

Jewish Quarterly Review, July, 1954, "The Antiquity of the Hebrew Scrolls and the Piltdown Hoax: A Parallel," by Solomon Zeitlin, pp. 1-29. A bitter attack upon those holding the conviction that these newly discovered scrolls are to be given dates before Christ.

The Expository Times, July, 1954, "The Late Professor A. J. Gossip," by John Mauchline, pp. 300-302.

The Congregational Quarterly, July, 1954, "The Bible in a World Context," by A. N. Chirgwin, pp. 1218-1224.

Concordia Theological Monthly, August, 1954, "Barth's Conception of the Authority of the Bible," by Thomas Coates, pp. 595-614.

The Evangelical Quarterly, July, 1954, "Teaching the Old Testament Prophets," by Lawrence E. Porter, pp. 130-145; "Benjamin Wills Newton and His Message for Today," by G. H. Fromow, pp. 146-153. The latter article will bring to the attention of many in this generation the writings of one of the most remarkable prophetic students of the nineteenth century.

The Friends Quarterly, "The Quaker Approach to the Bible," by Henry J. Cadbury.

The Scientific American, August, 1954, "The Origin of Life," by George Wald, professor of Biology at Harvard University since 1934. Dr. Wald goes back to the idea of spontaneous generation, and claims that the world as we now have it was inevitable, that somewhere chemicals had to combine as to produce a living organism. It is significant that he goes out of his way to say that in the Genesis account of creation "there is no theological conflict with spontaneous generation"—a statement with which many cannot agree.

The Gideon, August, 1954, "Honoring the Bible as the Word of God," by Dr. Carl F. H. Henry of Fuller Theological Seminary. Three articles by Dr. Henry on this subject are included in this one issue. They represent the most important discussion of the doctrine of the inspiration of the Scriptures from a conservative viewpoint that has appeared in any periodical in our language during the last twenty years. Everyone interested in the divine origin and the defense of the Word of God should have a copy of this issue. (Address: The Gideon, 212 E. Superior St., Chicago 11, Ill.; price: 30c.)

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Evangelistic ECHOES

William Boyle, Editor

EAST

Mt. Pleasant, Pa. Evangelist: Eddie Wagner. Greater Mt. Pleasant Evangelistic Campaign, held at Pilgrim Holiness Camp Grounds, July 10-25. Song leader: Clayton Booth.

Springboro, Pa. Evangelist: T. W. Wilson. Fifteen-day tent meeting, between Springboro and Albion, sponsored by twenty-two churches. Song leader: Herb Hoover. Organist: Bob Andersen. Highlights: Top crowd of 3,500 persons attended from rural areas scattered many miles in every direction. (Total combined population of Springboro and Albion: 1,600).

SOUTH

Tuscaloosa, Ala. Evangelist: Eddie Martin. Baptist Association tent campaign, July 11-Aug. 1. Highlights: Approximately one-third of city's white population attended the July 25 evening service at University of Alabama football stadium. Hundreds of church prospects were uncovered as result of special census, with more than 80 per cent of 11,000 persons present co-operating by submitting complete questionnaire. Strong newspaper coverage, including front page pictures, received from *The Tuscaloosa News*.

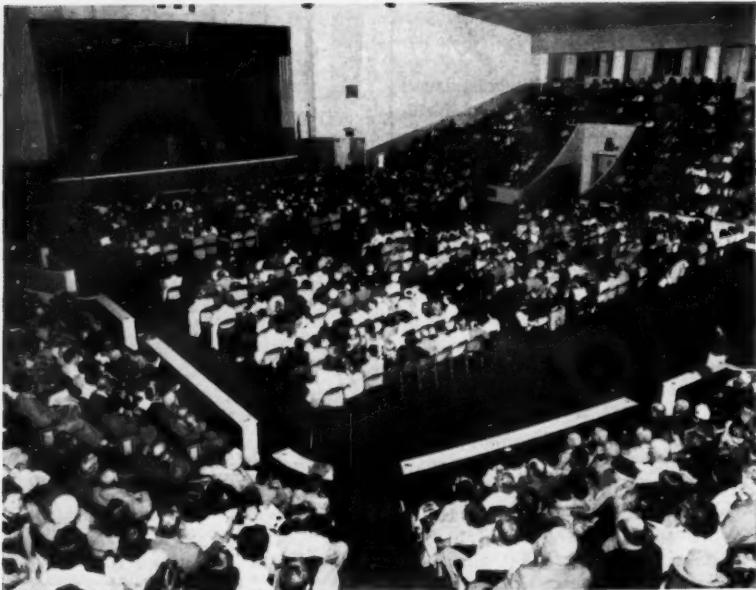
Meridian, Miss. Evangelist: Eddie Martin. Baptist Association tent campaign, Aug. 8-29, supported by fifty-five churches. Highlights: Successive crowds of 6,800 persons—approximately one-third of city's white population—attended the final two Sunday night services. Campaign received favorable newspaper coverage in *The Meridian Star*, including front page photographs, and quotes from the evangelist.

Fayetteville, N. C. Evangelist: Jimmie Johnson. Greater Fayetteville for Christ five-week tent meeting. Highlights: Evangelist spoke from judge's bench for fifteen minutes about Christ to persons gathered in city courtroom. Extra meetings were held in civic clubs, schools, factories, and other public places. More than 700 children attended special Saturday morning rally.

Fayetteville, N. C. Evangelist: Baxter Walker. Eleven day campaign in Bonnie Doone Baptist Church. James Walker, pastor. Highlights: Services were preceded by a two-weeks' chain of cottage prayer meetings.

Goldsboro, N. C. Evangelist: Hyman Appelman. City-wide campaign sponsored by various Wayne County churches, June 28-July 18. Co-chairmen: J. R. Davidson, pastor of First Free Will Baptist Church; Edward Ulrich, pastor of Second Baptist Church; and Floyd Williams, pastor of Tabernacle Church. Highlights: Favorable attendance and results reported. Daily gospel broadcasts were heard over two local stations.

Harriman, Tenn. Evangelist: Joe Arnett. Gospel Mission, Sept. 21-24. Ralph Patton, mission director.



Evangelist Jack Shuler addresses capacity crowd in 2,400-seat Civic Auditorium, Santa Cruz, Calif., during city-wide campaign sponsored by Santa Cruz Area Council of Churches.



Above: Approximately 4,000 persons gathered in the Topeka, Kan., Municipal Auditorium for service conducted by the Merv Rosell evangelistic team. Lower: Some of the forty co-operating pastors shown in foreground with Rosell during special "Sunday School Night" program in Eugene, Ore. Dr. Vence Webster, of Eugene, served as crusade general chairman.

Nashville, Tenn. Evangelist: Billy Graham. City-wide crusade in Vanderbilt Stadium, Aug. 22-Sept. 19. Highlights: Average attendance of 25,000 over four-week period was largest in any Billy Graham campaign in U.S.

Portsmouth, Va. Evangelist: Hyman Appelman. "Crusade for Christ," July 18-Aug. 8. Campaign chairman: H. L. Tolbert, pastor of Alexander Park Baptist Church.

MIDWEST

Decatur, Ill. Evangelist: Homer Britton. City-wide Baptist tent campaign, sponsored by fourteen churches, July 7-25. Song leader: Steve Taylor. Highlights: Profession of salvation by eighty-four-year-old mother.

South Bend, Ind. Evangelist: Pete Riggs. City-wide tent campaign, sponsored by twenty-one South Bend churches, June 18-July 2. Song leader: George Poole.

Terre Haute, Ind. Evangelist: Wes Auger. Tabernacle Baptist Church, July 18-25. R. Hauser, pastor.

Cincinnati, Iowa. Evangelist: Joe Arnett. Franklin Baptist Church, Sept. 6-10. V. William Bailey, pastor.

Waukon, Iowa. Evangelist: Eddie Wagner. First Baptist Church, Aug. 15-22. Highlights: Meetings held in conjunction with church's 100th anniversary celebration.

Kansas City, Kan. Evangelist Wes Auger. Faith Baptist Church, Sept. 7-19. A. Pontious, pastor.

Ottawa, Kan. Evangelist: Wes Auger. Calvary Baptist Church, July 28-Aug. 8. William Weber, pastor.

Fenton, Mich. Evangelist: Tom Presnell. "Tri-county for Christ" united campaign, supported by four interdenominational churches. General chairman: Robert Spears.

Minneapolis, Minn. Evangelists: Mike and Audrey Guido. Union tent meeting, July 4-18, sponsored by seven churches. Highlights: Picture story of Mrs. Guido driving blind-folded in downtown Minneapolis, appeared in July 9 issue of *The Minneapolis Star*. Converts included amateur and professional magicians and entertainers, attracted to the meetings by newspaper publicity.

Leonard Fardon (left) and Evangelist Joe Arnett (right) tending special booth sponsored by the Iowa Regional Independent Fundamental Churches of America, during Iowa State Fair in Des Moines. Giant "Talking Bible" measured five and one-half feet high by six feet wide.



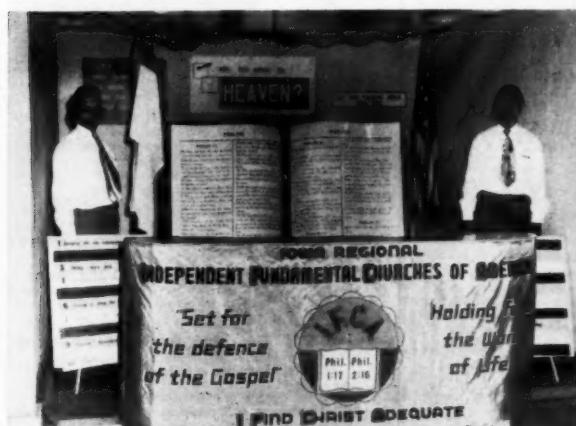
Top: Record crowd of 11,000 persons, largest audience to attend a religious event in the county's history, hear message on "The Second Coming of Christ," by Evangelist Eddie Martin, in Denny Stadium, Tuscaloosa, Ala. Lower: New attendance record was also established by the Martin team in Meridian, Miss., on closing night, when 6,800 persons assembled in Ray Stadium. Fifty-five Meridian churches sponsored the three-weeks' campaign.

Oshkosh, Wis. Evangelist: Eddie Wagner. Bethel Baptist Church, Aug. 31-Sept. 12. R. E. Kile, pastor.

SOUTHWEST

Cotebo, Okla. Evangelist: Ralph M. Davidson. Union campaign, sponsored by

Five crusade committee members (rear) pictured with Eddie Wagner evangelistic team, and converts from 1914 and 1954 city-wide meetings. The three-weeks' meetings in the Mt. Pleasant, Pa., tabernacle, supported by twenty-one area churches, were the first in forty years.



Singtime

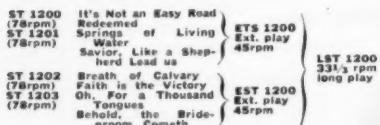
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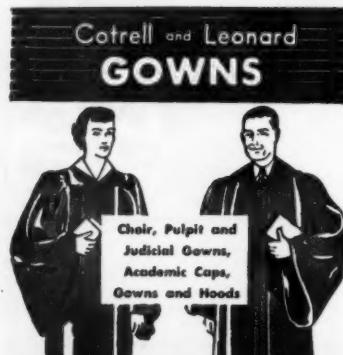
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Baxter Walker, Box 1106, Fayetteville, N. C.: Nov. 8-14, Glenn Raven Church, Kinston, N. C.; Nov. 22-28, Baptist Church, St. Peterburg, Fla.

Oscar Wells, Box 417, Bethany, Okla.: Oct. 25-Nov. 7, First Baptist Church, Ulysses, Kan.; Nov. 10-21, First Baptist Church, Bethany, Okla.; Nov. 22-Dec. 6, Brailey Union Church, Swanton, Ohio.

William F. Wills, Youth Gospel Crusade, Box 111, Wheaton, Ill.; Oct. 21-Nov. 5, Felton Community Presbyterian Church, Felton, Calif.

T. W. Wilson, 114 N. Roberta, Dothan, Ala.: Oct. 31-Nov. 7, Wausau, Wis.

MOODY EXTENSION STAFF

James Calhoun: Nov. 7-14, First Presbyterian Church, Porterville, Pa.; Nov. 16-28, Clayton Presbyterian Church, Clayton, Mich.

Sidney E. Cox: Oct. 24-Nov. 7, First Baptist Church, Sidney, N. Y.; Nov. 14-28, Evangelical United Brethren Church, Middleburg, Pa.

Wil R. Johnson: Nov. 1-5, Grace Bible Institute, Omaha, Neb.; Nov. 7-14, First Christian Church, Plymouth, Ind.; Nov. 16-23, First Baptist Church, Elgin, Iowa.

SERMONS FROM SCIENCE

G. Keith Hargett: Nov. 1-5, Municipal Auditorium, Marion, Kan.; Nov. 8-12, Arcadia Theater, Wichita, Kan.

Prayer is not an easy way of getting what we want, but the only way of becoming what God wants us to be.

—Studdert Kennedy

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A Favorite Illustration

Monument to a Lamb

By Herbert Lockyer, Sr.

Lockyer

A MAN, fond of travel, always kept his eyes open for anything unique or unusual in the cities he visited. During a tour of a certain town he was attracted by a somewhat remarkable spire over a public building. About two-thirds of the way up he noticed that the stone figure of a lamb had been inserted. Then, from its back, the spire continued its course.

Stopping a passer-by, the traveler said, "Excuse me, friend, but I am a stranger here, and wonder whether you could tell me if there is a story behind that unusual spire?"

"Yes," the man replied, "the spire has a story. I live around here, and saw this building go up. When the masons reached the part indicated by the stone lamb, one of them lost his balance and fell. As you see it was a good way up."

"Was he killed?" the interested traveler asked.

"No," said the local man, "that's the miracle. When his friends hurried down, expecting to find his mangled body on the pavement, there he was, shaken and badly bruised, but with hardly a bone broken. And the reason for his miraculous escape from death was a lamb. Several lambs were on their way to slaughter, and as the mason fell, he landed on the back of one of them. The lamb was killed, of course, but saved the mason's life. The builder was so impressed with the miracle that he had that stone lamb placed there as a lasting tribute to a lamb dying to save a stonemason from a terrible death."

One can imagine the traveler's reaction to such a story. But what must have been the feelings of the mason whose life had been spared? How he must have been impressed by the fact that he owed his life to an innocent lamb.

Our sins should have crushed us. We deserved eternal death, but the load fell on God's Lamb; He was crushed, and we are free!

But the lamb that was the instrument of sparing the mason's life was an unconscious victim. Having no forethought, it did not know what a terrible death awaited it, and having no will power, it could not have refused to die for a man.

How different was the sacrifice of Christ, God's Lamb, on our behalf! He knew He was to die as the sinless substitute for sinners. He was born to die for our sins. His death was a voluntary one, for His life was not taken—it was given. Had He wished, He could have made His blood-stained cross His throne, and meted out judgment upon His enemies. But He remained on the cross. He knew that it was only as "the Lamb, the bleeding Lamb," that He could give eternal life to all who are dying in their sins.

Speaking of Hospitality

[Continued from page 14]

Christ both at home and abroad? Be hospitable.

When I was a child my heart was vitally stirred and my interest in Christian work quickened by the hospitality of my parents. I find my own children feel that the visit of an individual to our home is a complete failure if he or she does not eat or sleep—or both—beneath our roof. Often their efforts to be hospitable take in salesmen, insurance men and beggars! Their effervescence runs over, but we are happy they are learning early the joys and responsibilities of this important virtue.

Would you have your own heart glow in the joyful knowledge of having shared your home and perhaps having helped a brother in the Lord? Be hospitable. In this age of small homes, short-cut cookery, and entertainment within cliques beyond which we will not venture, let us rise up and shake off the bonds of anything which will keep us from experiencing the blessings which come from complete obedience to God's Word.

Did Elijah ever complain about the smallness of his "prophet's chamber"? Did the widow's cruse of oil ever fail? Peter's wife did not complain of inconvenience when the Lord Jesus Christ visited her home, even when her mother was very ill, and her sweetness and hospitality were rewarded. The little lad who gave his five loaves and two small fish to the Lord did not complain of the sacrifice, yet he had no assurance when he gave his lunch that he'd get any of it back. But look how his gift was used!

God grant us the desire and will to be hospitable. "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him" (Col. 3:17). **END**

The Unknown Way

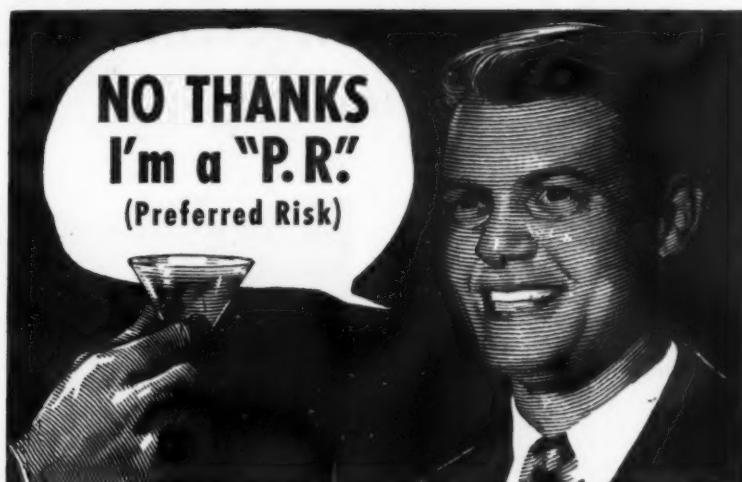
DOROTHY OSLIN

The way was dark,
The path was rough;
My body tired and weak and sore.
"Dear Lord," I cried, "just one dim light
to show the way.
I must see, Lord;
Faith's not enough."

Then near at hand—
Right by my side!—
I heard His tender, precious voice,
"My child, you do not walk alone
this unknown way;
I know this path.
Just trust your Guide."

The way was dark,
The path was rough;
My body tired and weak and sore.
"Dear Lord," I cried, "I need no light
to show the way.
Since Thou dost guide,
Faith is enough."

November, 1954



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Mass Evangelism in Missions

By R. Kenneth Strachan

*Are great
evangelistic campaigns
good missionary practice?
The author thinks they are.
As director of a mission
that has specialized
in such campaigns,
he writes from
much experience.*



If ever there was a time for harvesting in Latin America, it is today. At left, Hindus, Moslems, Negroes, Indians and whites all hear the gospel at an evangelistic campaign on the island of Trinidad. Photos by Gendreau and LAM

If ever the day has arrived for an all-out effort on the part of Christ's Church to complete its evangelistic assignment, it is today. In that effort, mass evangelism must play an important part. Many new media are now available for making the gospel known—radio, phonograph, movies, even television—and they are all tremendously important. But none can take the place of mass evangelism.

It is, nevertheless, not unusual to hear criticism of mass evangelism. Criticism is made of its superficial character, of the employment of carnal techniques, of its extravagant cost, of its little permanent result. Undoubtedly there is much to be criticized in some modern evangelistic efforts. And critics of mass evangelism are wont to recommend instead the quiet but more permanent (as they say) results of personal evangelism and the regular program and activities of the church.

But it is not a question of one method of evangelism versus another. It is, rather, a *strategy of evangelism* laid down by the Lord and exemplified by the apostolic church. Every type and method of evangelistic activity played a part, but (and this is important) mass evangelism occupied the central place.

♦ STUDY the New Testament pattern if you will. Examples of personal evangel-

ism abound: our Lord dealing with the Samaritan woman, with Nicodemus, with Zacchaeus, with Simon the Pharisee; Andrew bringing Peter; Philip, Nathaniel; and so on. The principle of reproduction is also clearly stated. "Make disciples," our Lord said, and we think of His painstaking efforts to train His own disciples.

But think for a moment of the larger ministry of our Lord. Think of the multitudes in market squares, on the temple steps, on the shores of Galilee, in the open fields. Think of the Sermon on the Mount, the parables of the kingdom, the parable of the prodigal son, the denunciation of the scribes and Pharisees, the Olivet discourse, the great proclamations at the Feast of Tabernacles—and you will realize how much of His time was devoted to reaching the masses.

In fact, He used two figures primarily to describe the evangelistic task of His disciples. The first and foremost, that of the sower and the reaper—the seed scattered, the fields white unto harvest, the fields which are the world. And surely the figure, while not eliminating any other method of evangelism, depicts foremost that activity which addressed itself to

scattering the Word among the multitudes.

Take the second figure, that of the fisher. "Follow me," He said, "and I will make you fishers of men!" Then as His disciples followed, He illustrated for them in the miraculous hauls of fish (Luke 5; John 21) and in the parable of the dragnet (Matt. 13) the outreach of their fishing. Here again the figure of a net (not a solitary fishing line) serves best to describe that collective activity in which the group is engaged—an activity which shall encompass the multitude.

Hear the Lord commission His disciples as He sends them forth: "Go to the lost sheep of the house of Israel, and as ye go, *preach* . . . What ye hear in the ear, that *preach* ye upon the house tops." Then see how the pattern repeats itself in the life and witness of the apostolic church. The Pentecost preaching with its harvest of three thousand souls is but the first of a series of mass meetings (some impromptu, others sought out) in which the apostles, Philip, Stephen, Paul and Barnabas, Apollos and others engage in the widespread proclamation of the good news of salvation.

The subsequent history of the expansion of Christianity also reveals the importance of this mass preaching. Every fresh advance, every infusion of new life in the church, has resulted from and been accompanied by a great outburst of mass preaching. Note the great eras in church

MISSIONS

Harold R. Cook, Editor

Mr. Strachan is director of the Latin America Mission.

history and immediately the names of great preachers and evangelists will come to mind: Athanasius, Augustine, Bernard of Clairvaux, John Huss, Savonarola, John Wycliffe, Zwingli, Luther, Calvin, Knox, John and Charles Wesley, George Whitefield, Jonathan Edwards, Charles Finney, Dwight L. Moody—the list is endless. But the history of the church reveals quite clearly that all its great forward movements were marked by tremendous efforts in mass evangelism.

That is why today, as the church embarks upon what may be its last effort to make Christ known among all nations, mass evangelism should occupy a prominent place in all its strategy and planning. Conditions are ripe for this. All over the world population is increasing at a tremendous rate, cities are multiplying fast, everywhere great multitudes are faced with the dreadful alternatives of life today.

♦ TAKE the situation in Latin America. If ever there was a propitious time for harvesting, it is today. See the great multitudes thronging the streets of fast-growing cities. Freed from the restraints of tradition and formalism, they are open to the gospel as never before. Multitudes in the valley of decision! And in Latin America these multitudes are multiplying rapidly, faster than anywhere else, more than double the rate of population increase in the rest of the world. A "population explosion," *Time* magazine recently termed it.

Just think of it—at this rate, Latin America's population will come to 550 millions by the end of the century, should the Lord tarry. Can we reach those souls in the course of their short transition through this world? If we measure our success tomorrow by our accomplishment today, the answer will be a tragic *NO*. Only an explosion of evangelistic activity to match the population explosion can accomplish the task. That is why missions today must erupt in an unparalleled evangelistic activity to reach the multitudes.

And it is not strange that this is precisely what has happened nearly all over the world in the years since the last World War. The revival of popular evangelism here in the United States needs little comment. It has taken place in our own day and before our own eyes. And the missionary interest of many of these evangelists is worthy of note—Youth for Christ excursionists to all parts of the world; Billy Graham to Japan, Korea, Formosa, England, Germany; Hyman Appelman in Mexico and Central America; numerous other evangelistic teams to Europe, the Orient, the West Indies, Latin America.

♦ LATIN America has experienced its share of increased evangelistic activity in recent years. Youth for Christ teams sparked by Jim Savage of TEAM and Bob Savage of HCJB and Bill Gillam of OMS have been active in South America; the Central American Mission has been especially active in its field; Edwin Orr's ministry in Brazil throughout 1952 saw a great gathering of souls; and in a special way the Latin America Mission has engaged in widespread ef-

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Jews who confess Christ as Messiah and Saviour frequently undergo the severest hardships and persecutions. One Hebrew Christian in Jerusalem was advised "not to be baptized" and "don't dare mention your faith to others!" In reply, this Hebrew Christian exclaimed: "Say nothing to anybody about my Lord? I would rather be dead. As long as I live, I want to be a witness for Him."

Other Hebrew Christians have been ostracised, boycotted, tormented and beaten because of their courageous confession of the Lord Jesus Christ. It is such Hebrew Christians, new converts, missionaries, the unemployed, the maltreated, the bewildered and the hungry, whom we must shepherd and sustain. Please do pray for us and our ministry amongst the poor and bereft, the young in our Children's Home, the aged Hebrew Christians, the babes in Christ suffering frustration and humiliation for His sake. This work is vital! Please pray for us now.

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forts. Names of Latin American evangelists, such as Manuel Montaño, Israel García, Eliseo Hernandez, and Alfredo Colom, are becoming increasingly known.

We of the Latin America Mission cannot ignore the Lord's specific dealings with us in pushing us—almost reluctantly, because of so many other responsibilities—into this field of work. If there is any one of our ministries regarding which there is the unshakable conviction of divine calling, it is our evangelistic campaign ministry. Surely this present-day upsurge of mass evangelism in our midst comes from the clear working of the Holy Spirit, who is recalling the church to the centrality of her task and to the fundamental strategy for the accomplishment of her mission.

It was an occasion of special joy when we welcomed Jack Wyrtzen and his team on their return from recent evangelistic campaigns in Port of Spain, Trinidad, just off the coast of Venezuela. For fifteen days they had ministered nightly to crowds numbering from 3,000 to more than 6,000. Whites mingled with West Indians and East Indians, nominal Protestants, Roman Catholics, Hindus and Mohammedans, of every walk of life. Just one clear, simple message for them all.

Can anything quite equal the joy of witnessing to Christ in such an atmosphere of expectancy? No wonder Jack stated at the airport that it was the greatest evangelistic experience of his life—greater even than anything he had witnessed in Japan, India or Korea. One thousand seventy people made decisions for Christ in those two weeks!

For the Latin America Mission, there was further joy and satisfaction in the thought that the campaign in Trinidad represented our thirty-eighth major effort between January, 1952 and January, 1954. Thirty-eight campaigns in eighteen different countries in two years! Campaigns made possible by the co-operation of numerous missions. An estimated audience of about one million people attended, while scores of thousands more were reached by radio and tract distribution. Thanks to the American Tract Society, hundreds of thousands of tracts were made available, especially chosen for distribution in the campaign movement.

• YES, Latin America—as well as the rest of the world—is seeing a great upsurge in mass evangelism. But what about the results of such campaigns? It is easy to overrate their importance. But it is equally easy to underrate them. From any point of view they represent a major and sustained effort to evangelize the masses in the cities of Latin America.

One definite result is the fact that hundreds and thousands have opportunity to hear the gospel, perhaps for the first time. Contrary to the situation in the homeland, where the great majority of every crowd in attendance at an evangelistic meeting is familiar with the gospel, in Latin America's campaigns many have had no previous opportunity to hear the message of the grace of God. Through such campaigns, therefore, an important obligation of the Great Commission is being fulfilled.

A second result, and of equal impor-

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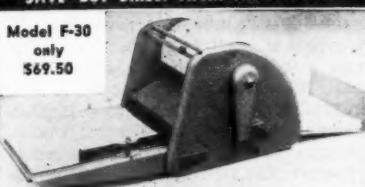
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tance, is the opportunity which such campaigns offer for a *rallying of evangelical forces* in a given area, in order to mount an offensive that enlists and trains all Christians to reach out to the unchurched and the unsaved. Evangelistic campaigns ought never to be considered as solitary efforts, separated and distinct from the regular work of the church. They ought always to be included in the normal program of the church as a vital part of the strategy for evangelism. And these campaigns serve to revive and inspire and spur on the local church in this work.

Herein lies one of the greatest weaknesses in the present movement of mass evangelism—the fact that Christians, and pastors and their churches can contemplate mass evangelism as a movement unrelated to the regular life of the church, something to be accepted if it promises personal benefits, something to be criticized and abandoned should any failure ensue.

A third result, and I state it with force, *souls are saved*—hundreds of them. Here again it is easy to criticize. There is no question that we are too prone to count numbers, to gauge the results of a campaign by the size of the crowd and by the numbers who have raised their hands, thus “professing a decision for Christ”—whatever that may amount to. But it is easy also to err on the other side. Souls are saved in these campaigns, and this, with the other results mentioned above, overwhelmingly justifies the expenditure of time, money and energy involved in every campaign.

♦ In 1952 I was down in Santiago, Chile, preparing for the campaign there in which Anton Marco participated. One of the outstanding evangelical leaders of that country, president of a seminar, recalled that some twenty-five years had passed since Harry Strachan had campaigned there. He stated that he and three or four other outstanding leaders of his church were either converts of that first campaign or had received their impetus from it. It caused us some inward amusement, because there in Santiago we had to face the same old criticism (no permanent results) which had been faced in the course of those pioneer campaign efforts of a quarter of a century before.

It was good to hear Jack Wyrtzen testify regarding the recent campaign in Port of Spain, that never a night passed but that two or three of the folk present announced to him with happy smiles that they had accepted the Lord in the campaign we held there two years before.

There is much more that could be said to be said about this subject. Methods could be discussed, the importance and methods of follow-up, and so on. But just let me repeat once more that mass evangelism is central and basic to the apostolic strategy for the complete evangelism of the world. Let me urge you to lift up your eyes and see the world's fast-multiplying population. And let me remind you that the condition of effectiveness in mass evangelism is the empowering of the Holy Ghost, and that God gives His Spirit in fullness in answer to importunate and persevering



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"What college?" Ruth's mother asked politely.

"Wheaton College," the two young missionaries answered. Ruth's mother showed only a nominal interest in their photo albums of college days; she'd never heard of Wheaton before this and neither had Dr. Bell. Ruth wasn't interested in the snapshots at all. She didn't care for studying, and she was quite sure anyway that when time came for college, she'd go to some Southern Presbyterian school.

But shortly after this, a young doctor and his wife joined the staff at the mission hospital. Ken and Kay Gieser were from Wheaton, where Kay's father was vice-president. Unusually attractive and deeply spiritual, the Giesers were an excellent advertisement. The Bells began to think seriously about sending their children to Wheaton.

♦ By 1932, Ruth was ready for junior high. School had been a matter of private tutor—her mother, with credit for geography textbooks going to the *National Geographic*—and then later, classes in an abandoned schoolhouse with just four other students, a pot-bellied stove and a vivacious young teacher. But high school, and even junior high, had to be more conventional. Ruth was duly enrolled in a popular North Korean boarding school for English-speaking youngsters.

She started off in a great tweed coat, belted with a flourish. She wore the collar turned up rakishly, in the style of the thirties, and temporarily disguised the delicacy of her features with oversized horn-rimmed glasses. She looked very capable, intelligent and sure of herself. But she was just plain homesick. Ahead of her was a hard lesson to learn—a lesson in separation from those she loved. Today, with her husband away 90 per cent of the time, she has good reason to thank God for that lesson.

From the first day of classes, Ruth was homesick. Her sister Rosa was there too, but that was small consolation. Ruth missed the flat farmlands of China, the globe-encircling sunsets. The country in Korea was beautiful, the mountains covered with gnarled scrub pine. But Ruth filled her letters with her misery. She was certain that God had showed her that she ought to go home.

"I was sure I wouldn't live through Christmas. I couldn't go home. We had just three weeks, and to get there, I'd have to go south by train, to Japan by ferry, to Shanghai by steamer, and up the Grand Canal to the compound by launch. Then mother wrote, she and Daddy and Ginny and the baby, Clayton, were coming for the holidays, and I was sure they meant to take me home with them." Instead, they all went deer hunting, and Ruth momentarily forgot her misery.

Christmas was a grand day. But Ruth still wanted to go home. One night,

Moody Monthly

THIS PICTURE AND LETTER TELLS A GREAT STORY OF A CAUSE FOR CHRIST



Missionary and gospel workers in Poland (1939) before World II. Many of these continue in the face of Communist discouragement. Their converts have replaced many times over those who have died since this picture was taken. Dr. Jaroshevich is holding Bible in the center of the group.

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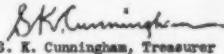
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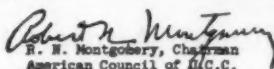
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just before the holidays ended, her mother came into her room. Ruth heard her say, in her most sensible, practical voice, "Ruth, you say God's leading you to come home. We say that as long as we're responsible for you, He's going to lead us—about what to do for you. And He isn't leading us to take you back to China."

It was the kind of reasoning that made sense to Ruth, sensitive then as she is now to divine intervention and guidance in mundane, everyday affairs. She didn't mention homesickness again, either to her parents before they left or in her letters.

♦ But God had another lesson for Ruth, one of His most important. "Ever since I could remember, I'd known that Christ had died for the sins of the world. I'd loved Him and I'd committed my life to Him. But during that first year at school, a growing sense of sin weighed on my heart. I was a Christian, but the more I realized God's holiness, the more unworthy I felt. I couldn't understand how He could really have died for *me*. Me, Ruth McCue Bell, in North Korea. The more I thought about it, the less I understood it."

Night after night, Ruth dropped off into a worried sleep after tussling with the problem. She went for walks on the "Back Hill" behind the dormitory, trying to think it through. She couldn't. She prayed; everything seemed black and blank ahead of her. One night at the end of two tortuous weeks, she slipped over to Rosa's bed.

"I just can't understand it," Ruth blurted out, her big eyes sober. "Christ died for me—for *me*."

"You can believe He died for the whole world, can't you?" Rosa puzzled.

"Yes, but not for me, right now, in Korea, 1933."

"Then why don't you try reading *Isaiah* 53, putting in your own name?"

"He was wounded for *Ruth's* transgression. He was bruised for *Ruth's* iniquities," she read. Suddenly, she did understand. Kneeling, she committed her life to Christ anew. Out of that teenage experience came two things: some lovely, sensitive, rhythmic poetry that has been published only in a family scrapbook, and a life given to God for His service.

"Tibet had always been a childhood dream," Ruth recalls now. "I knew men were afraid to climb those beautiful ragged peaks and afraid to preach the gospel there. But I was certain that God was going to send me to Tibet when I committed my life to Him. It would be a lonely kind of work, and I would be obscure, and poor too, but I was quite willing to be buried in the wilderness of Tibet for His sake."

Ruth stopped talking long enough to tell her two-year-old son she'd get his lunch soon. "Isn't it strange," she went

[Continued on page 90]

IDEA

NOTEBOK

A Department of Moody Monthly
Edited by DOROTHY MARTIN

November • 1954

Volume 2 • Number 2



Use the Blackboard

Juniors like to write on the blackboard, especially with colored chalk. Sometimes juniors have a hard time finding Scripture references, because they cannot recognize the books of the Bible from printed references.

Try letting one of the juniors print the books of the Bible on the blackboard. Then one calls out the name of a book and another goes to the board and underlines with chalk the name of the book. The class may then look up a Bible reference from the book.

—The Sunday School Builder



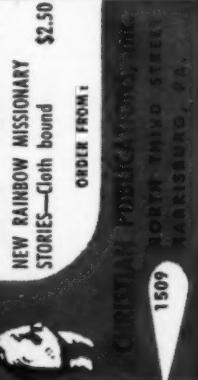
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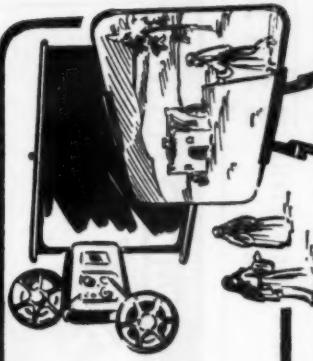
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IDEA NOTEBOOK/NOVEMBER



Priority Purchases of Church Visual-Aid Equipment

by DON PARSON

Our church would like to make more use of visual aids, but we have the usual problem of limited funds. What audio-visual equipment should we buy?"

This is asked so often.

The wise course in such a situation is to select some items of especially great usefulness and put off purchase of the less important until another time. What equipment, then, generally speaking, should be purchased first?

The answer, of course, depends on what items are most useful to inspire, inform, enrich, and encourage those for whom they are to be used.

The list below is for the church and Sunday school which meets in the usual church building with a sanctuary and several departmental and classrooms. All of the items at the minimum figures would cost about \$610, allowing \$50 for room-darkening material and \$25 for storage cabinets. At the maximum figures, the cost would be around \$2,300.

By working out an amount to invest each year in equipment and materials, the smallest congregation can accumulate enough to eventually own all the essential equipment.

Here is a suggested list of priority purchases in audio-visual equipment:

1. Beaded, portable projection screen,

size 10 x 70 inches. Price range \$49.95 to \$60.95.

Beaded, because of the more brilliant reflective surface, better for this particular use.

Portable, on tripod, so that it may be moved quickly wherever needed, and easily set up or taken down.

Size, to provide for maximum use of both vertical as well as horizontal slides, filmstrips and motion pictures. It comes

This Month

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Blackboard Aids That Teach About Sin

Tracking with Posters

When You Use Visual Aids

7

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the nearest to meeting all the needs in a variety of situations.

As the program grows, there will be need for additional screens, purchased to fit specific rooms as money becomes available. As a general rule the width of a permanent screen should be one-sixth of the distance from the screen to where

the farthest person will sit.

2. Combination 2 x 2-inch slide and 35 mm filmstrip projector with 5-inch lenses, blower cooled, with 300-watt lamp for classroom or small church. Price

range \$69.50 to \$199. Projectors with 500, 750 or 1000-watt lamps are available where needed for larger auditoriums.

Blower cooling assures comfortable, safe operation, and protects the film from damage by scorching. Lighting systems on many projectors permit operation in a lighted room with excellent picture brilliance. This is an important consideration where room-darkening facilities are not provided.

3. Magnetic tape recorder, dual recording and playback, speeds of 3 1/4 IPS (inches per second) and 7 1/2 IPS. The faster speed is used for recording music, especially vocal numbers, with quality reproduction. The slow speed is satisfactory for spoken messages, and of course, requires only half as much tape in the recording process. Price range \$95 to \$299.50. In models designed for non-

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is that, and no more.

Keep these points in mind --

When You Use Visual Aids

by Mary L. Hammack

DON'T

1. Let them be a substitute for the lesson.
2. Let them present inaccurate information.
3. Leave confusion as to how the visual aid relates to the Sunday school lesson.
4. Let them detract from the lesson.
5. Forget to try it out privately before presenting in public.
6. Forget to study your lesson thoroughly.
7. Let visual aids be a hindrance.

DO

1. Be cautious in their selection, use and presentation.
2. Use only as an aid to presenting of truth.
3. Remember that ideas are conveyed more quickly and accurately by pictures.
4. Remember that they should stimulate interest, enrich lesson material, make learning faster and more enjoyable.
5. Remember that they have proved to be one of the quickest ways of teaching.
6. Remember that there are many such aids—films, motion pictures, globes, maps, blackboards, illustrations, objects, lessons, diagrams, models, pictures, photographs, prints, stereographs, lantern slides, 2x2 slides, flannelgraphs, posters, and many others.
7. Let visual aids really aid.
8. Let visual aids really aid.

Like vitamins, visual aids are only to supplement the food of the lesson. Like drugs, they are valuable if used properly, but extremely harmful if misused. END

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Teaching with Posters

by Edna Barrett

Posters can be a very effective means of teaching Bible lessons, particularly to intermediate, senior and adult classes. A poster is like an outline written on the blackboard, but it is far superior to such an outline. It is in permanent form and may be used over and over again. It is attractive, especially if it is made on colored construction paper with the words carefully and clearly printed on it. Fastened to an easel with thumbtacks, it displays material which may be copied and reproduced by members of the class.

A poster on the Bereans was used in starting a Bible class to encourage the members to search the Scripture daily. A poster on Ezra was used in starting a teacher training class, because Ezra prepared himself for the task of teaching the Word of God.

The opportunities in this field are limitless. One visual aid enthusiast has made seventy posters on Bible characters and more than one hundred on Bible doctrines and is using them continually in Bible classes and teacher training classes.



Such posters should contain Scripture references for those who want to study more fully at home. They must be absolutely true in fact and doctrine.

Many young adults become interested in spiritual things when their children begin to attend Sunday school. Bible study must be made interesting to them. Visual aids are a ready instrument that the Spirit of God can use in the hands of prayerful, consecrated Bible teachers. God's Word deserves our best efforts, and He will bless every effort that seeks to present His Word more effectively. END.

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standard that no church today should consider any other. Practically every film for church use is offered in this size. It is recommended that the projector be equipped to project at silent speed also. Price range \$75 to \$700.

7. Metal projection stands. This eliminates moving large and heavy tables for use in setting up projection equipment and helps to improve the appearance of room and equipment. Range in price \$7.50 to \$85.

8. Opaque projector. Price range \$25 to \$628. An opaque projector works on the principle of reflection with the use of mirrors, and projects flat pictures of other subjects which are not transparent. The available material for opaque projection is almost unlimited. Maps and

illustrations from books, magazines, etc., can be utilized, presenting a vast and a varied amount of material. Articles from the size of a postage stamp to 8½ x 11 inches can be easily shown in the opaque. Since it takes books up to an inch or two thick, a book can be opened and the pictures or copy easily projected on the screen.

9. Filing and storage cabinets for audio-visual material. These are available in metal, varying in size as well as price. Or they may be built of wood. Permanent audio-visual equipment should be purchased in much the same way as other permanent equipment, and there should be provision for it in the church budget. As a temporary measure, however, special donations may be needed to get started.

Films, filmstrips and slides for teaching

Building a Library of Projected Visual Aids

by Dorothy I. Seaberg

WITH the great variety of visual aids that are available today, it is sometimes difficult to know what to select. The following is a suggested guide for a Sunday school in building a library of projected visual aids. The wise visual aids committee will select material which can be used for many occasions. Three groups or types of materials are suggested. Specific selections within these areas should be based on the needs of the school:

Group I—FILMSTRIPS FOR LEADERSHIP EDUCATION

"Successful Teaching Filmstrips." (A series of eight teacher training filmstrips titled: "The Teacher," "The Pupil," "The Language," "The Lesson," "The Teaching Process," "The Learning Process," "Review and Application," and "The Final Test.") Produced

"He That Reapeth." (Sets forth qualifications of a personal soul-winner.) Broadman. \$3.00.

"Using Filmstrips in the Church." Church Screen Productions. \$3.00.

Group II—WORSHIP BUILDING MATERIALS

Sets of 2 x 2 inch slides are perhaps most helpful, as slides may be used in different combinations for many occasions.

sions. Excellent sets to purchase would be:

"*Life of Christ*," by Elsie Anna Wood.

(Series includes: "Birth and Earliest Years of Jesus," set of eight—\$4.30;

"Manhood of Jesus," set of ten—\$5.00;

"His Teachings," set of eight—\$4.30;

"The Miracles of Jesus," set of nine—\$4.50; and "Last Days," set of fifteen—\$7.25.) Society for Visual Education.

Complete set of 50 slides with guides available for \$25.00.

Paintings by Warner Sallman. (Includes: "The Boy Christ," "Christ at Dawn," "Teach Me Thy Way," "Head of Christ," "Jesus—the Children's Friend," "Good Shepherd," "Follow Thou Me," "We Would See Jesus," "The Lord's Supper," "Christ at Gethsemane," "Christ at Heart's Door," "His Presence," "Christ Our Pilot.")

Society for Visual Education. Complete set of 14 slides for \$16.50.

A set of nature slides. (Example: "Great is the Lord, and Greatly to be Praised.") Society for Visual Education. A set of 15 slides for \$7.25. Moody Institute of Science filmstrips. (Sixteen titles are available at \$5.00 per filmstrip.)

Group III—TEACHING AIDS

Background material

New Testament maps. Society for Visual Education. Slide set of 11 slides for \$6.60.

The Holy Land in color slides. (Use for historical and geographical data.) Five groupings: "Where Jesus Lived," "From Dan to Beersheba," "In the

World of the Old Testament," "The Apostle Paul," and "Life and Customs Jesus Knew." Church-Craft. Subdivisions within groups containing sets from 6 to 50 slides. Price range \$3.00 to \$25.00 a set.

Christian Living
Stewardship Filmstrip Kit containing three filmstrips: "Guide for Living," "Guide for Serving," and "Guide for Giving." (A study of the Christian's stewardship of his time, talent and means.) Church-Craft.

Enriching the Bible story
Filmstrips as: "The Prodigal Son," "Miriam and Moses," Society for Visual Education. \$4.00.

Missionary emphasis
Series of four filmstrips: "David Livingstone, the Missionary Explorer," "Mary Slessor," "Admiral Judson," and "Hudson Taylor." Gospel Films, Inc. \$3.50 each.

"*Children in Many Lands*." Society for Visual Education. Set of 14 slides for \$7.00.

New approach to an old subject...

Blackboard Aids That Teach About Sin

by *Sylvia Matson*

Since many Sunday school lessons and youth programs deal with sin, we need to find new and fresh ways of presenting this important Bible topic.

The life of Samson can be used very well in presenting sin to a youth group. Samson seems to have sinned through the whole alphabet. Thus:

Anger (Judg. 14:19)

Belligerent (Judg. 14:19)

C ompronising (Judg. 14:19)

D isobedience (Judg. 14:3)

E vil companions (Judg. 14:11)

F iendish (Judg. 15:8)

G oodless (Judg. 14:1; 16:1)

H atred (Judg. 16:28)

I dleness (no indication that Samson

worked until he became a slave to

the Philistines)

J ealousy (Judg. 15:6)

K illing (Judg. 14:19; 15:15)

L ying (Judg. 16:10)

M isconduct (Judg. 15:4, 5)

N otorious (by his strength) (Judg.

16:3, 5)

O bstinacy (Judg. 14:3)

P agan wife (Judg. 14:3)

Q uarreling (with nations, with wife,

with parents)

R evenge (Judg. 15:7)

S tubborn (Judg. 14:3)

T emptation (Judg. 14:7)

U nreliable (Judg. 16:13)

V isiting ungodly nations (Judg. 14:1;

16:1, 4)

W rangling (Judg. 16:15, 16)

Y eilding to sin (Judg. 16:1)

Z eal in doing wrong (Judg. 16:3)

Christ continually asks sinners to follow Him:

He gave God's side of the cross

He receives The sinner's side of the cross

Another excellent blackboard sketch on sin is:

1. God's verdict on sin: "All have sinned" (Rom. 3:23).
2. God's judgment for sin: "Worthy of death" (Rom. 1:32).
3. God's provision for sin: "By grace are ye saved" (Eph. 2:8).

Sometimes sketches like these are effective:

Saviour
Sinner
Saved

The teacher can also draw three links, placing the word "Saviour" in the left link, the word "sinner" in the right link and then link the two together with the word "Salvation."

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5

The Old, Old Story

[Continued from page 26]

of man is come to seek and to save that which was lost."

5th Child: John 6:38 tells us: "For I came down from heaven, not to do mine own will, but the will of him that sent me."

6th Child: John 16:28: "I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father."

7th Child: Luke 2:8-20 gives us an account of our Saviour's birth. (Reads from Bible with expression.)

Solo: "Away in a Manger," beginner or primary child.

Hymn: "Joy to the World," choir.

Solo: "Hark, the Herald Angels Sing" (first three verses), junior child.

Reader: The creating God had become the redeeming God, so it was not strange that heavenly lights should be God's messenger; a star shone out of the darkness to point to the place of the birth of Jesus Christ. The darkness of the night told of the dark night of sin, and the brightness of the star's light told of the new-born Babe who was to be the light of the world.

Hymn: "The Light of the World" (*Salvation Songs*), choir.

Reader: It was the star that led the Wise Men to the place where they worshiped before Him. They brought gifts that were very significant—gifts which symbolized the three stages of His life.

Myrrh pictures His earthly life—a life of bitterness and scorn, mockery and ridicule, deserted by His friends and persecuted by foes.

Frankincense speaks of His present place at the right hand of the Father receiving worship. It speaks also of resurrection power and His right to intercede on our behalf.

The gold symbolized His coming glory, and that one day He would wield a sceptre!

Trio: "We Three Kings of Orient Are."

Reader: We have read of the birth of Christ, but STOP—have you thought, Jesus did not really begin life at the time of His birth in Bethlehem? John 17:5 tell us:

8th Child: "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was."

Duet: "Thou Didst Leave Thy Throne," junior boys or girls.

Reader: We cannot understand the verse in the Gospel of John, but we can believe it, especially those of us who know that with God all things are possible.

Song: "Only Believe" (*Tabernacle Hymns* No. 3), choir (chorus only, softly).

Reader: Jesus grew to boyhood and amazed learned doctors of the ancient Hebrew law by His knowledge, as we read in *Luke 2:46, 47*.

9th Child: "And it came to pass, that after three days they found him in the temple, sitting in the midst of the doc-

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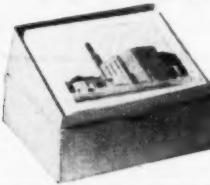
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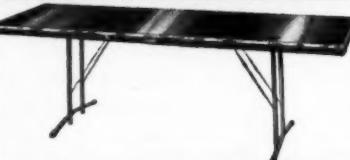
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tors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers."

Reader: Christ grew to maturity and walked in Galilee, Samaria and Judea, bringing words of hope to all who would take time to hear His blessed voice. Christ was not willing that any should perish, but He longed to see all men come to repentance and thus to the great inheritance of life eternal. *John 3:16* tells us:

10th Child: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." **Solo:** "For God So Loved the World" (*Tabernacle Hymns No. 3*), an adult.

Reader: He was despised and rejected of men, yet He loved and prayed for those who rejected Him. He was a man of sorrows, and yet the cruelties of His own people, who received Him not, were added to that burden of sorrow. The *53rd chapter of Isaiah* tells us of this: **Adult:** (Reads *Isaiah 53* with clear, expressive voice)

Hymn: "Hallelujah, What a Saviour" (*Tabernacle Hymns No. 3*), choir.

Reader: People today scoff and ridicule Christ, just as the wicked throngs did when He was bearing His cross toward Calvary.

11th Child: *Matthew 27:27-37* (read clearly).

Hymn: "On the Cross for Me" (*Young People's Church of the Air Hymn Book*), choir, (sing softly).

Reader: In those days the word *Calvary* held little significance, but to the Christian ever since the dark day of His atonement, the names of Jesus and Calvary are the tenderest and sweetest words uttered in any tongue. They are the precious symbols of hope eternal. **Solo:** "Blessed Calvary" (*Tabernacle Hymns No. 3*), chorus only.

Reader: We cannot leave the story of our Saviour here, at Calvary. We must read on and learn what happened there on that merciless cross.

12th Child: *John 19:30-42* tells us (reads expressively).

Reader: (thoughtfully) Stop . . . think . . . what nailed Christ to that cross? Why, our SIN and HIS LOVE! It wasn't the soldiers—they had no power over the Son of God, except as it was given to them. So . . . what kept Jesus on the cross? The nails? No, for He could have come down. It was our SIN and HIS LOVE that kept Him there! He put away sin, was buried—and here we come to the reason for our hope: although Christ was buried, He rose again the third day, and now lives on high. We worship not a dead Christ, but a living Christ, as *Mark 16:1-14* tells us:

13th Child: (Reads *Mark 16:1-14*)

Hymn: "I Am the Resurrection and the Life" (*Singspiration No. 4*), choir.

For Visual Appeal

Some groups may wish to reinforce Part II, "The Son of David," with a visual presentation of the message. This may be done in one of several ways. If a talented chalk artist is available, he may sketch appropriate scenes as the narration and quoting of Scripture progresses, or colored slides may be projected on a screen, or large colored pictures of scenes in the life of Christ may be shown under a spotlight. Still another variation might be worked out through the use of large printed cards summarizing the most important points. Thus as the reader begins the narration, the first placard, bearing the words, "The Son of David," might be placed on an easel or in a prepared frame. The next card might read, "Born in Bethlehem," and so on.

Reader: Many people refuse to accept God's Word. These say it is ridiculous and childish to suppose that the Bible story about our Saviour can be true. That is the same as if they called God a liar, for *II Timothy 3:16* tells us:

14th Child: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."

Reader: Christ has made the way of salvation very simple for you and me—we cannot be saved by works, by joining a church, by baptism, by confirmation. Salvation is as simple as A, B, C. Let us tell you the A, B, C steps of salvation:

15th Child: "C" stands for *CONFESS*. Romans 3:23 tells us, "For all have sinned, and come short of the glory of God." Confess that you are a sinner.

16th Child: "B" stands for *BELIEVE*. I Corinthians 15:3 tells us, "... that Christ died for our sins according to the scriptures." Believe it, won't you?

17th Child: "A" stands for *ASK*. Revelation 3:20 tells us, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." If you would be saved, you must *ask* Him into your heart.

Song: "Jesus Christ Is the Way," choir.

Reader: Jesus took upon Himself our flesh in order that through His sacrifice on Calvary our redemption and cleansing from sin might be complete. Think of Christ as He hung on the blood-stained cross of Calvary for you—are you going to make that sacrifice of no account to your own soul? What is more fitting than that you commemorate Christ's birthday by making it *your* birthday! Come and put your

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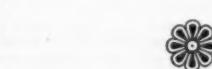
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Salvation Songs, Child Evangelism Fellowship, 203 N. Wabash Ave., Chicago, Ill.

Tabernacle Hymns No. 3, Tabernacle Publishing Co., 5272 W. Lake St., Chicago, Ill.

Young People's Church of the Air Hymn Book, Pinebrook Press, Philadelphia, Pa.

Singspiration No. 4, Singspiration, Grand Rapids, Mich.



Which Way Is Up?

By David Lutzweiler

A RECENT newspaper item carried the story of a man who attempted to set a new world's record for deep-sea diving in the light equipment class—fins, mask, and oxygen tanks strapped to the back. He descended approximately five hundred feet, at which depth all trace of him was lost. He has never been heard from since.

One of the men on the surface offered reporters this explanation as being probable: when a diver gets just so far below the surface, he loses all sense of direction and cannot tell whether he is swimming up or down. It is possible that the man kept swimming toward what he thought was the surface, but instead, kept going down and down.

A horrible situation in which to find oneself. But this illustrates exactly the condition set forth in the first chapter of Romans: "For this cause God gave them up unto vile affections . . . and even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind." When man reaches a point just so far into sin, his mind is incapable of discerning right from wrong and all sense of proportion of good and evil is distorted, until "God gives them up"—to a mind that does not know, and is incapable of knowing, the truth. Unable to discern good from evil, they follow a reckless path downward, in ignorance like the diver, of where they are heading, to their own destruction.

But unlike the diver's situation, God has given us clear, infallible directions and signposts, that we may know which way we are headed. God says that "there is a way which seemeth right unto a man, but the end thereof are the ways of death" (Prov. 14:12). The diver thought he was right, or at least hoped he was right, but we can know that we are right. The only way is to depart from what seems right, and believe God's Word. He tells us that His Son, Jesus Christ, is the only way up. "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture" (John 10:9).

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Moody Monthly



Serving the Coming Lord

[Continued from page 25]

know it. God is witness that my heart was right in this thing." Not only was his message pure in its content, but his whole purpose was pure in the sight of God. That, of course, was one of the reasons God could use him.

Verse 6 adds another important factor: "Nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome, as the apostles of Christ." In other words, Paul could have come to the Thessalonians and expanded his chest and said, "I am an apostle and you must recognize my high office because God has sent me." He could have told them he had the right to order them around. But he said: "I did not come in that spirit. I did not come to be honored by you. I came because I had a message, because I wanted to help you, because you needed the Saviour."

Certainly that is the secret of effective Christian testimony. Boldness, having our hearts right before God, delivering God's message in its purity and in its power, seeking not our own advantage but seeking the glory and the approbation of God—that is the secret of Paul's success.

♦ So far Paul has itemized more or less the things that he did *not* do. He was not covetous or deceitful and he did not have errors in his message. In verses 7-12 we have what he did do—the positive side of his message. Christianity does not consist of negatives. It consists of the life one lives and the service one renders. Paul is revealing here the secret of why he was so effective in this Thessalonian church.

Paul goes on to show his loving care for them: "But we were gentle among you, even as a nurse cherisheth her children: so being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us" (vv. 7, 8). Here is the compassionate heart that made possible the successful ministry of Paul.

In our service for God have we lost our heart? Sometimes we do things for God because it is our duty. If we cannot do it for any other reason, let us do it as our duty. But certainly there is something deeper than that.

Paul had come to this city of Thessalonica, to those he had never seen before. But how he loved them now as trophies

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of grace! He was taking care of them just as a nurse takes care of her children. Literally, the expression is a "nurse taking care of her own children."

A professional nurse will often do a good job of taking care of someone else's child because she believes in a certain professional standard of duty. But if it is her own child, that makes a tremendous difference. All the technicalities now become tremendously important and she is willing, if necessary, to give her own life, as Paul says he was willing to do for the Thessalonians.

PAUL reminds the Thessalonians also in verse 9 how he had *labored* in their midst: "Ye remember, brethren, our labor and travail: for laboring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God." Paul did not have a forty-hour week. When it came 4:30 or 5:00 o'clock, he did not say, "Now the rest of the day is mine; I can do with it as I please." Paul was a bondsman of Jesus Christ. He was under orders like a soldier, whether it was eight or twelve hours or twenty-four hours.

In apostolic times it was quite the thing to stop work when darkness came, and go to bed. It was indeed unusual when a person labored night and day, but that was what Paul did. Many a lonely hour in the night he was trying to help some soul come to Christ, to understand the tremendous issues latent in the gospel message, and was praying with him. Many a late hour Paul spent alone on his knees before God getting the power and strength and the wisdom to know what to do the next day as he sought to be a true servant of God.

The Christian life is not a continuous vacation. We Christians should have vacations, even as Christ took His disciples off to rest a while. But the Christian life should not be a question of doing as little as possible. Rather, like Paul, we should pour out our lives in service for the Lord.

In verses 10 and 11 Paul reminds the Thessalonian church of his faithful labors: "Ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you that believe: as ye know how we exhorted and comforted and charged every one of you, as a father doth his children." Earlier Paul used the figure of a nurse caring for her child, a mother's love if you please; now he turns to a different figure, a father's love for his children. Both were true in the apostle's heart.

Seeking to win others for Christ is not only a matter of boldness in the spoken message. There must also be the attendant life of testimony for God. Few Christians realize how many are watching them to discover in their lives the answer to the question of whether Christianity is real, whether it really satisfies, and whether it pays to serve the Lord. Paul,

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as he ministered to the Thessalonians, not only delivered the message in word, but he delivered the message also in life as a man walking in the will of God.

♦ PAUL concludes this section, therefore, in verse 12, with the exhortation to "walk worthy of God, who hath called you unto his kingdom and glory." Christians are in the kingdom of God now, but there is a glorious kingdom ahead of us also, the glory that is going to be ours in the predicted millennial kingdom and throughout eternity as we are with Christ. In view of these things, God has called us to a walk that is in keeping with our destiny.

A little child born into a royal family is given special care. He cannot do the things that other children do, at least not in quite the same way. The reason is that he is being prepared for a place of responsibility and leadership.

Christians are exactly in that position. We do not walk worthy in order to be saved, or in order to become a royal child, but we walk worthy of God because we are saved, because we are a child of the King by grace through faith in the Lord Jesus Christ. So Paul lays before the Thessalonian Christians this exhortation to walk worthy.

How many problems this standard solves! Sometimes folks will come to a preacher or to a Sunday school teacher and say, "Now, is this right? Can a Christian do this?"

So many of those problems are solved in a moment if the question is asked, "Is it worthy? Is it honoring to God? Would God be pleased with this situation?" Often the uncertainties and the obscurities in the judgment of men are wiped away when one applies the test of the Scriptures. Certainly there are many things that we cannot do as Christians because we are Christians, because God has called us to a holy walk and a life that is well pleasing to Him.

♦ THE other side of the picture is given in the closing portion of chapter 2, beginning with verse 13. In the first eleven verses we had Paul's secret of success—why he preached, how he preached, and why he had such phenomenal results. In the following verses we are told how the Thessalonians heard his preaching.

How do we listen to sermons? A preacher may listen to a sermon to see if he can get a message for some future occasion. A Sunday school teacher may listen to see if he can get some material for his Sunday school lesson. A person who is lonely may be coming for comfort. A person who is unsaved may be seeking salvation. At times our motives are not too good. Always we should come with an open heart to receive a message from God, on guard against becoming occupied with the messenger instead of the message and the Saviour.

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ing to the record, were not simply interested in Paul, as grand a figure as he was, but in his message which they received as the Word of God. Verse 13 says: "For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe." The thing that thrilled them was that they had heard the Word of God. They had received it as authoritative because it came from God. The proof of it is found in the verses that follow.

Testing had come almost at once for this new band of Christians and they were bitterly persecuted. Paul tells them that they became followers of others who were persecuted. "Ye, brethren, became followers of the churches of God which in Judea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they have of the Jews."

It is one of the hardest things in life when you stand for Christ to have your own loved ones oppose you. What a young Christian does under such circumstances is a test of the reality of his faith. The Thessalonians had stood true, no matter who opposed them.

Paul mentions also the fact that those who lived in Jerusalem at that time had "killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men." Paul, who was a Jew, was being persecuted by his fellow countrymen just as Christ had been crucified before His own people. The Thessalonians were going through a similar experience. Opposition to the apostles had gone so far as to be described as "forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost" (v. 16).

The opposition of the world and of the unbelieving heart is especially brought out when a person faithfully preaches Christ. The world does not necessarily oppose morality as such. It does not oppose religion as such. But it does oppose a bona fide transforming kind of Christianity. The world does not want Christ and Him crucified. When we take our stand for Christ, we can expect some opposition from unbelievers.

Paul opens his heart in verses 17 and 18 as he tells them how he longed after them. When we have loved ones who are away from us and we get word that they are going through the deep waters of affliction, how we want to drop everything and rush to them! We think they need us, and our comfort and help. Paul was just that way, but he could not go back. If he had gone back he would have become a martyr for the faith. He would have cut short a ministry that God had for him. It was not God's will for Paul



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to die at this point in his life. For this reason, he could not go to Thessalonica. Satan hindered him.

How Satan sometimes gets in our way! This word *hinder* in the Greek means to *break up the road*. The thought is that the way was impassable. Satan had broken up the road before him and Paul could not get through to them, even though he longed to see them and to be a further help to them.

♦ But all was not lost. In verses 19 and 20 there is a bright note, repeated so often in this epistle, the theme of the coming of the Lord and the joy that will be ours when Christ comes back. Paul asks in verse 19, "What is our hope?" What does the future hold for us? Do we have a real hope? The person who is a Christian, who has been born again and made a child of God through faith in Christ, does have a real hope. But if our hope is not in Christ, we have no ground for hope.

Paul was looking forward to that glad day when this life's journey would be over and he with other Christians would be in the presence of the Lord. He was picturing the time of the translation of the Church, when Christ will come for His own to take them home to glory. He had asked what is our hope, our joy, our crown of rejoicing. The answer was: "Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy."

Paul was not content just to be saved himself. It is wonderful to be saved; it is wonderful to know one is going to heaven. But Paul said the real joy that was going to be in his heart as he stood in the presence of the Lamb of God, the One who loved him, the One who had died for him on the cross, would be his spiritual children that he would bring with him, those whom he had led to know Jesus Christ as Saviour.

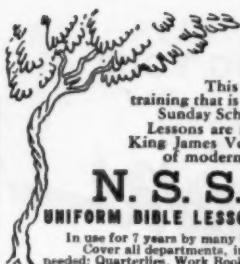
Have you ever led a soul to Christ? You may say, "I am not an evangelist. I am not a good personal worker." But have you ever tried? God loves to use those who are willing to be used, and there is latent in many a Christian a gift for leading souls to Christ which he does not realize.

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Paul said, "When that day comes, I am going to be exalted. Why? Because of you Thessalonians who came to know the Lord Jesus Christ through my ministry among you." In that day, will it be our portion to look at those saved through our gospel testimony and with Paul to say, "Ye are our glory and joy?"

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ANSWERING YOUR

Questions

NATHAN J. STONE

Is There a Second Chance for Salvation After Death?

The doctrine of the second chance has presented itself to our Bible study group. Verses of Scripture quoted to support it are I Peter 3:19; I Corinthians 15:29. Can you clarify this matter for us?—M.W., Minnesota

To rest the belief in a second chance for salvation after death on such difficult and *debated* passages is indeed to take a dangerous chance and to rest that belief on a tenuous basis, which is really no basis at all in the light of other portions of the Scriptures.

As for I Peter 3:19, whatever is exactly meant by the preaching to the spirits in prison, these are the ones of whom God had said in Noah's day, "My spirit shall not always strive with man"; who had had a chance for 120 years under the preaching of Noah to repent and turn to God (Gen. 6:3). If any had committed the sin against the Holy Spirit, surely it was they in their raging rejection of God, utter hardening of heart, and the filth and violence of their lives. This was the sin of which the Lord Jesus said that it should not be forgiven "neither in this world, *neither in the world to come*" (Matt. 12:32, italics ours).

I Corinthians 15:29 has some thirty different explanations, none of which can be advanced with certainty, to the exclusion of all the others. With a slight difference in punctuation in the original, a reasonable and satisfactory explanation of this verse is given, consistent with Paul's purpose, which is to show that there is a resurrection of the dead: "Else what shall they do that are being baptized. It is for the dead if the dead rise not." This means that if Christ is not raised, our baptism with Him into His death ends only in the tomb, a baptism for the dead.

The most solemn and awful statements concerning an eternal destiny were uttered by the Lord Jesus Himself in the

words "where their worm dieth not, and the fire is not quenched" (Mark 9:43-48); and the implication is that this is a destiny irrevocably fixed in this life. The incident of the rich man and Lazarus (Luke 16:19-31) certainly supports this—a great gulf *fixed* which neither could cross, and the most solemn words of judgment, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead," which suggests a *final* attitude and hardening.

To reject God's mercy during a lifetime upon the earth and to expect or hope for another chance after death is an affront to God. The fact that a great multitude of the unbelieving dead (Rev. 20:15; 6:15-17) are cast into the lake of fire as their final judgment must show that there is no second chance or surely, realizing, then, how awful their situation, they would repent and believe, and there would be none left to be cast into the lake of fire.

♦ ♦ ♦

THE BIBLE AND MATHEMATICS

How can we reconcile the fact that according to I Kings 7:23 the molten sea of the temple, ten cubits in diameter, is said to be *thirty cubits in circumference*, whereas according to mathematical formula it should be exactly 31.416 cubits?—E.B.A., Chattanooga, Tenn.

The solution is to be found in the context. I Kings 7:24 tells us that the vessel had a brim, and verse 26 says that this brim was wrought like the brim of a cup and like the flower of a lily, that is, it was overhanging and turned downward. Evidently the encompassing line of thirty cubits was not at the extreme edge of this sea, but a few inches below where it began to turn and overhang, and where the diameter was therefore not quite so wide. If this is so, and undoubtedly it is, then the Scriptures are once more vindicated as being wonderfully exact and true, even to mathematical proportions, wherever they so desire to be. However, even if it were not so, it would not cast any reflections upon the inerrancy of the Scriptures, since sometimes they speak in round numbers and proportions.

Questions for answer in this department should be stated as clearly and briefly as possible and mailed to Answering Your Questions, MOODY MONTHLY, 820 N. LaSalle St., Chicago 10, Ill. Initials only will be printed with questions, but be sure to include your full name and address with your letter, since anonymous inquiries cannot be answered.

CAPTIVITY LED CAPTIVE

Please explain what is meant by Ephesians 4:8 in the words "He led captivity captive"?—Mrs. S.D., Kentucky

The entire verse reads, "Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men." Some interpret the words "he led captivity captive" as referring to those who have been delivered from the power of Satan.

This is a quotation, although with some change, from Psalm 68:18, which primarily refers to a conqueror taking captives. Such captives were often chained to chariots or followed behind to form part of a victory procession as trophies of the victor's triumph.

In leading captivity captive the Lord is presented rather as triumphing over the powers of darkness and pronouncing their doom. Such a view is supported by Colossians 2:15: "And having spoiled principalities and powers, he made a show of them openly, triumphing over them in it."

♦ ♦ ♦

SATAN IN THE PRESENCE OF GOD

Since Habakkuk 1:13 declares that God is of purer eyes than to behold evil and cannot look on iniquity, how is it that Satan can stand before God as our accuser (Rev. 12:10)? Is he not in the very presence of God and is he not sin itself? And did not God forsake His own Son on the cross because of sin?—Mrs. M.N., Chicago, Ill.

First of all there is a sense in which all sin is before God. He is omnipresent and nothing is hid from His view. As the psalmist said, "Whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there" (139:7, 8).

In whatever sense it is that Satan is before God, it is not in the sense of worship, fellowship and communion. His presence is only permitted for God's purpose, just as his existence and present liberty and powers are permitted in the divine wisdom and purpose.

This presence is not his *abode*. He is permitted to come and accuse if only to show that he cannot lay anything to the charge of God's elect, that "those for whom Christ died" are set free and cannot be condemned (Rom. 8:33, 34), and that he cannot separate the redeemed from God's love in Christ (Rom. 8:38, 39).

The passage in Habakkuk means primarily that God cannot condone or justify or tolerate evil, and that sinners cannot *dwell* in His presence. Satan does not *dwell* there nor is he *accepted*. He is already judged and doomed and awaits God's time for the sentence to be carried out.

As for the Lord Jesus on Calvary, it is true, though a great mystery in view of the eternal nature of both Father and Son, that the Father forsook the Son. But there He bore the guilt and penalty of our sins, which had to be judged and punished that we who believe should be free. That punishment for the sinner is the outer darkness, where the light of the glory of God, His face, is not seen.

Golden Nuggets

for Bible Students

By KENNETH WUEST
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SOME GREEK SYNONYMS
THE words *κόσμος* (*kosmos*) and *αἰών* (*aión*) are translated by the one word "world." *Kosmos* was used by the Greeks to designate a system where order prevails. It is used by the New Testament writers of the original state of the universe (Matt. 13:35; 24:21). Thus it speaks of an original perfect creation. The Greeks had a word *χαός* (*chaos*), our word "chaos," which meant "a rude, unformed mass." They conceived the original state of the universe as chaos, as do evolutionists and modernists. *Kosmos* is used of the world of unsaved humanity (John 3:16). It is used of the world system of evil (Matt. 4:8).

Aión, "age," Trench defines as "all that floating mass of thoughts, opinions, maxims, speculations, hopes, impulses, aims, aspirations, at any time current in the world which it may be impossible at any time to seize and accurately define, but which constitute a most real and effective power, being the moral, or immoral atmosphere which at every moment of our lives we inhale, again inevitably to exhale—all this is included in the *aión*, which is, as Bengel has expressed it, the subtle informing spirit of the *Kosmos* or world of men living alienated and apart from God." The Germans have a word for it, *Zeitgeist*, "the spirit of the age."

This is the atmosphere in which we saints must always move about. We face it every day. We rebel against it, but nevertheless like polluted air, we must breathe it in.

We need to take a spiritual bath to cleanse away the filth that meets our eyes, those eyes that some day will gaze upon the spotless Lamb of God. Paul speaks of this spiritual bath in Ephesians 5:26, in the words, "the washing of water by the word," or as an expanded translation has it, "cleansing it [the Church] by the bath of water in the sphere of the Word." *Aión* is used for instance in I Corinthians 1:20; 2:6, 7, 8; II Corinthians 4:4; Galatians 1:4; Ephesians 2:2; 6:12; II Timothy 4:10; Titus 2:12. It is used in other scriptures to speak of an age as a limited portion of time, also in the phrase *εἰς τὸν αἰώνα* (*eis ton aiōna*) to mean "forever," this latter usage being seen in such scriptures as Revelation 1:5, 18; 5:14; 14:11; 15:7.

Special Nugget

Stop perpetually worrying about even one thing, but in everything, by prayer whose essence is that of worship and devotion, and by supplication, which is a cry for your personal needs, accompanying this with thanksgiving, let your requests for the things asked for be made known in the presence of God, and the peace of God which surpasses all power of comprehension, shall mount guard over your hearts and minds in Christ Jesus (Phil. 4:6, 7).

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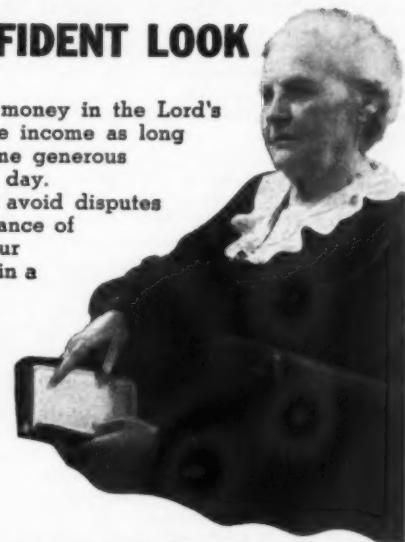
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November 21

God's Abundance for Man's Need

Psalm 104:1-5, 10-14, 24, 33

MEMORY SELECTION: *The earth is the Lord's, and the fullness thereof; the world, and they that dwell therein.*—*Psalm 24:1*

There is constant need to renew our remembrance of God as the One who made and maintains all things, a personal God interested in us as personal beings and constantly planning and providing for our every need, physical, mental and spiritual.

The challenge of such a concept of God is well expressed by Dr. Earl L. Douglass, who says that we would be "astonished at the extent to which many people today live their lives without any feeling of need for the presence, power and friendship of God. Their work, their family life and their pleasures appear to millions to be entirely satisfactory for the living of a satisfactory life. Because of this, such people seldom if ever attend church. They do not read the Bible, and only in times of great stress or trouble do they pray."

The obvious inadequacy and emptiness of such living makes it incumbent on every Christian to drive home the true concept of God which is really satisfying and which provides an adequate philosophy by which both to live and to die. Our lesson affords an opportunity to do this as we see that

I. God Creates and Upholds All Things (vv. 1-5)

Some scientists, ignoring the well established evidences of God's handiwork, would have us rule out or leave out any idea of God. Scripture, which has no conflict at all with true science, rightly declares that there is a personal God operating in nature and in every realm of life, to make all things and to sustain them by His mighty power.

There is magnificent imagery in the poetic expression of this passage showing Jehovah God clothed with light, in majesty and honor; riding in the clouds, walking on the wings of the wind, etc. While first seeking the spiritual significance of Scripture, we should also enjoy its literary beauty.

God laid the foundations of the earth. He stretched out the heavens like a curtain. The entire Scripture account of creation is consistent, intelligible and entirely fitting. All other theories of the origin of things are defective and actually require a large measure of credulity if one is to believe them, whereas Scripture appeals at once to our intelligence and our faith.

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Stress the fact that God is the upholder of all things (v. 5) that they "should not be moved forever." Man needs that kind of stability in order that he may live with peace of heart and effective usefulness. For his living,

II. God Provides for Every Need and Plans Every Detail (vv. 10-14)

Who placed the springs in the rock, to refresh both man and beast? Who waters the trees and grasses on the mountain top? Who provides a place of habitation for the birds and beasts? Who causes the food needed for man, as well as the rest of creation, to grow? God and He alone!

Men make great plans for what we call agriculture, and we are glad for all the development in this great field so vital to the feeding of the hungry peoples of the world. But after man has done all, it is God who has both planned and provided. We quote again from Dr. Douglass: "We are told that 95 per cent of all that takes place in the production of our food is purely a gift from God. Only about 5 per cent depends upon our efforts. God gives soil fertility and sunshine. We reap and harvest and gather into barns and prepare and distribute our food supply. But there would be nothing if God did not give it."

The God who thus cares for our bodies also provides every good thing to satisfy our minds and hearts, and above all to meet our spiritual hungers. He who plans for seedtime and harvest has a plan for your life and mine. We can be sure of that and need only to seek out "the will of God which is good, acceptable and perfect" (Rom. 12:2).

Little wonder that the psalmist breaks out into praise and adoration as he recognizes that

III. God is Wise, and Rich and Praiseworthy (vv. 24, 33)

The man who really gets a vision of God and His greatness and goodness will be praising Him as long as he has health. How wonderful God is—the earth is full of His riches if we only have eyes to see. His wisdom is beyond all possibility of fathoming, and all possibility of failure, as well.

Men and women are seeking (as we see in radio programs and books) for a fullness and satisfaction of life, and we are privileged to tell them where it can be found, namely, in Christ as He reveals all the fullness of God.

It is a great and completely satisfying experience to be a Christian, and a tremendous privilege to invite others to come to Him.

November 28

In Time of Trouble

Psalm 142; 46:1-3, 10, 11

MEMORY SELECTION: *God is our refuge and strength, a very present help in trouble.*—*Psalm 46:1*

"Man is born to trouble, as the sparks fly upward" (Job 5:7). As sure as the flames send their sparks aloft, so man runs into trouble and sorrow. He has great and constant capacity for getting himself into difficulty, and even more often he is the victim of "man's inhumanity to man" and suffers because of the wickedness or malice of others. At times it seems as though the very forces of nature are turned against him, or circumstances pile up until "life tumbles in." Man needs help.

Everywhere in our day men are seeking counsel and help to meet the confusion, the frustration, the trials of life. They are eager not only to meet the problem, but to live lives of positive usefulness. Too often they turn to the failing wells, the "broken cisterns" (Jer. 2:13) of human philosophy.

There is an answer, yes, an adequate answer in God's Word. First, we note that we are not to be upset because troubles come to us, for

I. Trouble Comes to Every Man (Ps. 142:1-4)

The cry of the psalmist finds a real response in the heart of every reader. He comes to cry unto the Lord, for he finds his heart overwhelmed by his trouble, especially at the treachery of his fellowmen.

David, who wrote these words, was neither the first nor the last man to feel that he had reached the dismal and difficult place where it seemed every man had failed him. Whether it be true or not, the fact that it appears to be true is enough to take the bottom out of a man's courage.

"No man cares for my soul" is an expression that might be used by many in our day. Fathers and mothers are delinquent about the spiritual life of their children. The school too often leads out in the wrong way, and too many churches have reached the stage where they have no positive message. Where can men and women turn for help in their hour of need? The answer is here—

II. Deliverance is Found in God (Ps. 142:5-7)

Trouble comes to all of us. The believer in Christ does not escape it. He ought not to expect to—he stands shoulder to shoulder with his neighbor in the hour of affliction. But (and that's one of those big "buts" that comes in the spiritual life) the Christian knows where to turn for help and he has a burden bearer who "stands by" to deliver him either out of his trouble or in his trouble.

We don't have to wait until we die to find relief. God gives it "in the land of the living" (v. 5). No matter how low the believer in Christ may have to go, God is there. Persecution and bondage are made a victorious experience because of His presence. There is a "bomb proof shelter" which one may always have instantly available, because it is in one's heart. Truly the Lord has dealt bountifully (v. 7) with us.

There is a precious thought yet to be emphasized about the Lord's deliverance, for we find that

III. He is Both Refuge and Strength (Ps. 46:1-3)

It would never be enough for the be-

iever in God just to find a place of refuge from trouble where he could hide away from the problems of life. He must have the assurance of strength with which to go out to battle for God, and to be able to encourage others who strive in the midst of the storm.

It is wonderful to have inward peace and to be poised in the midst of confusion and fear, but like his Master, the Lord Jesus, the Christian goes out in the strength of God to give aid and comfort, in His dear name, to the needy and impotent folk so much in evidence in this troubled world.

Men's hearts are failing them for fear of the very cataclysmic disturbances pictured in verses 2 and 3, and we who believe, while not shutting our eyes to the awful possibilities, are able to say, "We will not fear though the mountains tremble," for God is our "very present help in trouble."

How can one lay hold of this marvelous provision of God? We observe that

IV. The Quiet Heart Invites God's Help (Ps. 46:10, 11)

"Be still, and know that I am God" is the key to the whole matter. Of course no one who is not at peace with God through saving faith in Jesus Christ has any right to make a claim on God here. The first step for such a friend is to come in faith to be born again.

The Christian, however, need not run around, lamenting his position, magnifying his problem, seeking the sympathy and guidance of men. No, he simply and quietly waits upon God. He just counts on God to be there, and entrusts himself to the power of the One who says, "I will be exalted in the earth."

It is surprisingly simple and astonishingly effective. Why not do it? God is waiting to show Himself strong on behalf of the man or woman who will fully trust Him?

December 5

A Cry of the Depths

Psalm 130:1-6; 86:3-5, 11-13

MEMORY SELECTION: For thou, Lord, art good, and ready to forgive; and plenteous in mercy unto all them that call upon thee.—Psalm 86:5.

Sin—that is the central problem and difficulty of mankind. Whether it is honestly recognized and faced or not, it is nevertheless at the root of all of our sorrows and difficulties.

There is a distressing tendency on the part of modern man to wink at sin and to rationalize his way out of it, and especially out of its consequences. The next step is to convince himself (or at least try to do so) that God is just a benevolent and sympathetic Father who will not be too severe in His judgment.

It is, of course, the most pathetic kind of wishful thinking, for clearly a holy God cannot be easy on sin. What He thinks of sin is graphically indicated by the fact that He sent His only begotten Son into the world to die to redeem us from sin.

The psalmist is right when he tells of his utter heartbreak and devastation of spirit over his sin. We need more of that



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kind of conviction of sin in our day. We, too, need to say,

I. “Out of the Depths Have I Cried” (Ps. 130:1-4)

The man who really thinks about the unspeakable blackness of sin will, in his unforgiven state, find himself plunged to the depths of sorrow and to a realization of his utter impotence to deal with his problem. Sin is an awful, black, wicked thing, which can only throw the conscientious person into the depths of contrition.

But there is no need for despair, for out of the deepest place our cry may go out to the forgiving God, for the psalmist says,

II. “My Soul Waiteth on the Lord” (Ps. 130:5, 6)

For the unbeliever, this waiting on the Lord, as we learn in the New Testament, is a definite repentance and act of faith in the Lord Jesus Christ as Saviour which results in the spiritual new birth.

For the believer, it is a repentance and turning from sin to a new and closer walk with the Lord. It will bring him back to the fellowship of the church and a life of devotion and service to God.

Note that real repentance for sin involves a complete change of heart. It is not simply a sense of remorse that this awful thing could have happened, but a genuine turning from sin by faith in Christ which gives God a chance to do His marvelous work of grace in the life.

The psalmist uses an effective figure of speech as he compares the repentant man finding forgiveness, with the anxious watcher who has the assurance that with the dawn of a new day there will be deliverance. As certain as the coming of the morning is the forgiveness of God to the one who will repent and turn to Him, for we hear then the words,

III. “Thou Lord Art Ready to Forgive” (Ps. 86:3-5)

It is well and salutary that man recognizes the fact that God does judge sin. To try to ignore one's guilt or to rationalize away the fact of judgment is to close the door to forgiveness.

But having faced sin and repented and cried to God for His mercy, there comes a time to rejoice in the goodness and loving kindness of God. He who cannot look on sin because of His holiness is ready to receive the repentant one with open arms and give him a rejoicing heart.

One of the most beautiful stories of the Bible is that of the prodigal son in Luke 15. Here we see the sorrow of God's heart as He must permit the prodigal to go his own way into sin. But the moment there is genuine repentance, the father literally rushes out to meet him and shower him with love and favor.

God is like that. He is great and powerful and holy. But He is also kind and tender toward those who will give Him the opportunity to show His grace. Why hold Him off by being stubborn and unrepentant?

There is a sequel to this joy of restoration, for we read that

IV. “I Will Walk in the Truth” (Ps. 86:11-13)

The man who has been forgiven will show the reality of that experience by his

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desire and purpose to learn the way of God more perfectly and to walk in it with great care.

Now he has reached a place of peace, a united heart and personality (v. 11). He fears to displease God, but will rather praise Him and glorify His name (vv. 11, 12) by both word and deed. He recognizes that he has been redeemed from death and hell, and will give himself with determination to make that redeemed life count for the Redeemer.

Gratitude is always a gracious thing, but it is especially appropriate and delightful as seen in the life of a newly saved person or a Christian who has been restored to fellowship after a sad experience with sin. That glow of a joyous and sacrificial faith should follow us all the days of our lives that we may live for God's glory.

December 12

Yearning for the Living God

Psalm 42:1-8; 84:4, 5; 102:25-27

MEMORY SELECTION: *This God is our God forever . . . —Psalm 48:14*

Man was made for God, and he is never fully satisfied until he is at home with God. When he thinks rightly, that is, with honesty and seriousness, and considers his life, he knows that he must have peace with God if he is to be an integrated, effective personality. But in his shallowness and sinfulness, he seeks to evade his responsibility to God, and searches for satisfaction in the unsatisfying philosophies and pleasures of this world.

The man or woman who has spiritual "roots," though they may have been neglected and well-nigh forgotten, will find himself "hungry" for God and searching out those things in memory and experience which will meet that need. Our lesson tells how this comes about as it emphasizes four things which we may express in four words.

I. Yearning (Ps. 42:1-3)

We are told that nothing can be more overwhelming and acute than real thirst. Most of us have never experienced it except in a partial way, and even then can there be anything more delightful than the refreshing of cool water?

The figure here is very expressive. The hart pants after the water brooks possibly after a long chase by the hunter or by some enemy. So the human soul, driven by conflict and sorrow, by failure and sin, by confusion and fear, cries out for peace and refreshment.

In our day there seems to be a tremendous cry for help. Books are written, radio and television programs presented, magazine articles are published, sermons are preached, all for the purpose of bringing peace and prosperity—and all too often the answer is sought in man's ability to do something for himself quite apart from God.

The emptiness of it all has been well expressed by our President's pastor, Dr. Edward Elson. He says that "as a generation, we dope ourselves with amateur psychology. We buy up all the books on peace-of-mind cults, pitifully confident that it is possible to have peace of mind

in our kind of world! We follow preachers who hawk formulas for banishing worry and fear and tension, while the prophets of God, with their painful judgments requiring repentance, go unheeded. We turn wistfully to 'inspirational' speakers, and are left with a terrible emptiness of soul and desperation of spirit."

The real answer is a deep yearning for God which causes a man in repentance and faith to turn to Him. A powerful help in that direction is found in our second part—

II. Remembering (Ps. 42:4-8)

The psalmist had something worthwhile to remember. Do you? He recalled how he had gone up to the house of God in sweet fellowship and deep devotion. Far from home (as he evidently was), he recalled the voice of praise, the multitude keeping holy days.

As a result, he had a song in the night, a prayer to the God of his life (v. 8). He had hope in God (v. 5). He could quiet his disturbed soul.

What about the man who does not attend church, who does not bring his children to the house of God to make friends and to learn spiritual truths? Where will he turn in the day of trouble? What kind of memories will he have and what comfort will they give him? What will his children do when life tumbles in on them and they need God's help? The answer is obvious, and the need is so urgent that all who have been neglectful and indifferent should

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change their ways at once. That fact is emphasized in our third word—

III. Planning (Ps. 84:4, 5)

It takes time and effort to build highways, but they provide the open ways for the incoming of that which we need for our living. We could not do without them, whether they be of concrete, steel rails or the open highways of the sky.

Now apply that spiritually. How can you expect to have your soul refreshed, your mind enriched, your enthusiasm kindled if you provide no highways for the incoming of spiritual truth? Little or no Bible study, a desultory prayer life, no regular fellowship with God's people, no meditation or worship, in other words, no highways—is that a picture of your life?

And what about your children? The world is laying highways across their lives by the cigarette, beer and liquor ads, especially by radio and television. The philosophies of this world are laying highways in their minds as they go to school and college. The world, the flesh, and the devil lay their highways, and so often nothing is done to challenge them by spiritual training and guidance.

Remember it does not come about of itself. It must be planned that way, and you and I must do the planning. It all leads to our last word, and how important it is, for it concerns

IV. Worshiping (Ps. 102:25-27)

The psalmist breaks out into adoration and worship of God as the Eternal One, the infinite, all-powerful God, the Creator and Substainer of all things.

There is a definite place in the believer's life for worship, which glorifies and crowns all his consecration and service, and brings him into fellowship of the most precious and reverent intimacy with his God. Try it!

God Is Wondrously Good

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When you think of your blessings,
You're smiling again;
So think of them often—
In sunshine or rain.
To the Giver of all, sing
A joyous refrain;
Sing, God is wondrously good.

When you think of your blessings,
You are rich in God's grace;
When you think of His goodness,
Love brightens your face.
In a heart that is grateful,
Cares cannot find place.
Yes, God is wondrously good.



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Moment to Treasure By a Mother

OUR home was near the edge of the city, on a street made beautiful by elm trees whose branches met and arched in cool green beauty on hot days. At sunset, however, they hide the glory of the western sky. But by walking just one block west, the whole panorama of brilliant color was spread out for us to enjoy.

Frequently I took my youngest child for this walk to feast my eyes on all the beauty and color. Suddenly sorrow struck our home. There were no more walks toward the evening sky, until one night I thought, "My child needs that experience, and we will go again."

We started out. As we were to cross the street I reached out my hand for hers, and in that second it was as if a voice spoke clearly and distinctly: "You have these lovely children, so be happy for them!" I looked at her; she apparently had heard no voice, yet the words were as distinct as if a third person were with us. And that "you"! How it impressed me!

God Himself had lifted my heart. Hand in hand mother and daughter drank in the beauty of His evening sky, then went slowly home as the colors faded—filled with comfort and strength from a moment to be treasured always.

HOW GOD LEADS US

When I was crossing the Irish Channel one dark, starless night, I stood on the deck by the captain and asked him, "How do you know Holyhead Harbor on so dark a night as this?"

He said, "You see those three lights? Those three must line up behind each other as one, and when we see them so united we know the exact position of the harbor's mouth."

When we want to know God's will there are three things which always concur—the inward impulse, the Word of God, and the trend of circumstances! God in the heart, impelling you forward; God in His Book, corroborating whatever He says in the heart; and God in circumstances, which are always indicative of His will. Never start until these three things agree.—F. B. Meyer.

Thoughts on Prayer

Prayer is the good check presented at God's bank and is never turned down.

—Source unknown

Prayer is the nearest approach unto God, and the best enjoyment of Him that we have in the world.

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"What will you have?" says God. "Pray for it, and take it."

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*A story for
boys and girls*

**Olani
and the
Fire Gods**

By Aunt Theresa Worman

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OLANI lay flat on her back looking up through the swaying palm trees. She was watching the fleecy white clouds as they floated lazily in the blue sky above the island of Hawaii. Olani loved to watch the sky. The pleasant, cool tradewinds ruffled her dark hair. Lying there on the soft fern bed, with her full bright colored dress spread out around her, Olani looked like one of the big biscuit flowers that grew everywhere.

Some days Olani would romp and play any games the children wished to play. But today she didn't want to play. She wanted to be alone and watch the sky and the blue water, and just think and think and dream and dream and dream.

Olani was thinking about yesterday and dreaming. Yesterday had been a wonderful day. Damion, the Filipino boy, had taken Olani and her friends down the coast of Kona to a beautiful resort hotel. A crowd of jolly people from the mainland were there, and Olani and her friends had entertained them. They did this every once in awhile. The visitors at the hotel would laugh and clap and give Olani and the others dishes of ice cream and cakes. They would give them money too. All the children had to do was to sing some songs and dance.

Yoshio, the Japanese boy, whose father carved useful and pretty things from the koa wood, would bow politely to the guests at the hotel and say a piece Damion had given him to learn. Yoshio, with his slanty eyes and solemn face, never smiled when he said his piece, but the tourists watching and listening to the solemn little Japanese boy recite in broken English would laugh heartily. It was not a nice piece for a boy to recite.

Mei Lang always went with Damion and Olani and Yoshio when they put on their little show. Mei Lang had come to Hawaii from Peiping, China, with her

Aunt Theresa Worman is the popular children's story teller and director of the KVB (Know Your Bible) Club on radio station WMBI, Chicago. She is also the author of a number of children's story books, including the Billy and Patty Bangle series. The above story is one of those written following her recent world tour and is to appear in a forthcoming book to be published by Moody Press.

mother and father. She wore a brocaded Chinese dress and sang a sing-songy tune that the visitors at the hotel thought very cunning. It was a silly song, half Chinese and half English about a man named Chong who came from Hong Kong. It was too bad that a dear little girl like Mei Lang sang such a silly song.

But everyone liked Olani's part on the program best. While Damion strummed a ukulele, Olani in a grass skirt with bright flowers in her hair would sway to the rhythm of the music. When she finished dancing, quarters and half dollars would be tossed to her, and Olani would feel very happy and very rich. This money helped buy a little extra food for Olani and her old grandmother with whom she lived.

Yes, as Olani lay upon her bed of ferns watching the sky, she was thinking about yesterday and what a good time she had had. But she was thinking about tomorrow, too, for one of the women at the hotel had said Olani would be good for a television show in the United States. Maybe, thought Olani, I will get on a big boat and go far away from the Islands. Maybe I will be on a big stage and wear beautiful clothes, and I'll dance and dance and dance and get very rich. I might be a movie star.

♦ OLANI didn't see or hear the blond, sun-tanned boy come up the little hill. She was startled to hear him say, "What 'ja doing, Olani?"

"Oh, Stephen, you frightened me," cried Olani, sitting bolt upright. "You should whistle, or sing or shout or something and not just come all of a sudden like that."

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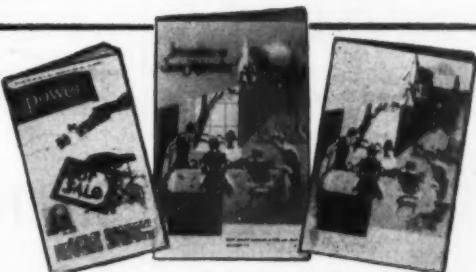
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Stephen puckered his lips and let out a couple of shrill bird calls. "There's the whistle," he said with a smile. Then he threw back his head and sang a couple of lines of a song, "I sing because I'm happy, I sing because I'm free, for His eye is on the sparrow, and I know He watches me." "There's the song," he added with a chuckle. Suddenly Stephen turned into a wild Indian, going into a war dance, and putting his hands over his mouth he let out a war whoop that could be heard almost in Hilo. "There's the shout," he exclaimed with a laugh. "But now the something. I don't know what to do for the something."

"I do," said Olani. "Tell me the story you told me about Elijah." Stephen had told her the story many times, but Olani never tired of hearing about God's prophet who called down fire from

heaven to destroy the wicked prophets of Baal. Stephen was a good story teller, and Olani sat and listened and her brown eyes never left his face.

She liked his stories about Jonah and David too, almost as much as she liked the stories Grandmother told her about Kamehameha the Great, who had moved the great Naha Stone that had once stood at the entrance of the great temple Pinao. Best of all Olani liked the stories Stephen told of the gentle and loving Jesus who loved little children and poor, sick people. She liked to hear how Jesus stopped the storm and how He fed a whole crowd of people with just a little lunch that a boy gave Him. Stephen said his stories were true stories from a Book God had given, but he said Grandmother's stories were make believe stories.

When Olani told Grandmother her

The Pharisee's Thanksgiving

On, I thank thee, that I am not as other men are . . . The Pharisee of a parable Jesus told "stood and prayed thus with himself" (Luke 18:11).

The Pharisee was a moral man. He was neither an extortioner, unjust nor immoral. He was also a religious man. He fasted and tithe his possessions. He was apparently also a self-sufficient and prosperous man.

And so he prayed, "God, I thank thee, that I am not as other men . . . I fast . . . I give . . ."

It was right that the Pharisee should be thankful that he was upright, religious, and that he exercised the grace of giving, in contrast to the unrighteous, the irreligious and the miserly; but he made the tragic mistake of thinking that these things were products of his own goodness capable of winning for him the favor of God.

The Pharisee's mistake is being repeated by countless religious people today. They thank God for their comparative righteousness. They are "not as other men." They give thanks to God for their formal and outward religious observances. But like the Pharisee of old, the root of the matter is not in them. "They being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God" (Rom. 10:3).

It was for this reason that the Lord commanded the publican, who was a confessed sinner, rather than the Pharisee who looked down upon him. In saying that the publican went down to his house justified rather than the Pharisee, Jesus did not commend the confessedly lower moral plane upon which the publican lived. He said it rather because the publican realized that he was a sinner, and in deep repentance for his sin, cried out, "God be merciful to me a sinner."

The Pharisee failed to realize that while there are comparative differences in character among men, yet in the eyes of God "all our righteousnesses are as filthy rags" and "there is none righteous, no, not one." With respect to the inflexible standards of divine holiness, which one would have to meet to be saved on the ground of character, the apostle Paul wrote, "There is no difference: for all have sinned, and come short of the glory of God" (Rom. 3:22, 23).

The moral stature of the Pharisee and the moral failure of the publican are levelled before God's verdict. "None righteous—no difference—all have sinned."

Pharisee and publican alike can give thanks to God that He has provided a righteousness acceptable to Himself and available to all mankind. It is the righteousness which God gives in response to our faith in His Son Jesus Christ (Rom. 3:22).

It includes the forgiveness of sins, a righteous standing before God and a new and holy nature (Acts 13:38; I Cor. 1:30; II Pet. 1:4).

That God has provided in His Son such a wonderful salvation is cause for thanksgiving not only in November, but in every month of the year . . .

May God help you to realize that you need not plead for mercy, but rather receive it through Christ, so that your experience may go beyond the publican's plea to the full assurance of salvation in Christ.

—The Doorstep Evangel

stories weren't true, she grew very angry and said they were as true as Stephen's stories, and Kamehameha the Great was as wonderful as Jesus any day.

When Olani told Yoshio about Stephen's stories, he sneered and said, "Buddha is the one to worship. He is the mighty one, greater than Jesus."

When Olani talked with Mei Lang she said, "My ancestors followed Confucius, my mother and father follow Confucius, and I shall follow him all my life. He is the right one to worship."

Olani didn't know who to believe or what to believe. She did notice, though, that Stephen and his mother and father seemed so happy, and Stephen didn't lie or steal or say bad words like the others did. When Olani asked him one day why he didn't fight or lie or steal, he said, "Sometimes I want to, but Jesus won't let me. He lives in my heart and He says 'Stephen, please don't do that. You're My boy. Be true to Me, Stephen, be true to Me.' Then I don't want to do bad things any more."

Olani often thought about the way Stephen's God answered prayers too. Yoshio's Buddha never answered his prayers. Mei Lang's teacher Confucius never answered her prayers. Even Grandmother's Kamehameha the Great didn't hear them pray. But Stephen's God did everything for Stephen and his parents. Olani had been thinking about this while she and Stephen talked and laughed and watched the clouds float by. All of a sudden Stephen jumped up saying, "I've got to get home. Dad's going to cut my hair this afternoon. So long."

Stephen had gone only a little ways when he turned and called back, "Olani, will you go to Sunday school with me Sunday?"

"Maybe yes and maybe no," teased Olani, who was already gazing dreamily up at the clouds, lost in her big plans for the future.

♦ It was an hour later that Olani heard the strange rumbling noise. She sniffed the air and thought she smelled something burning, but she didn't pay any attention, until she saw Yoshio running like mad over the fern bed. He was shouting as he ran, "Mauna Loa has erupted. Burning rocks are pouring down the mountainside and your house is going to be burned all up. Everybody is running away as fast as they can. Run, Olani, run for your life."

Great fear gripped Olani's heart. "Grandmother is at home. She can't get out. Her leg is sore and she can't walk. I've got to get my grandmother."

Like a frightened deer Olani dashed over the fern beds, past the little brook, by the great monkey pod tree. As she ran Olani remembered the tales Grandmother had told her of Maui and Kilauea and Mauna Loa—how the fire gods when angry at the people spit up fire and hot rocks and poured them down the mountainsides. From all over the world crowds came to see the great craters, huge holes in the ground, these volcanic eruptions had made. Just the other day Grandmother had said, "The day of fire is over. The gods are not interested in what hap-

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pens to us any more. They lie sleeping soundly like old men."

♦ Old Grandmother lay helpless on her straw mat in the little thatched roof hut. She heard the rumblings; she smelled the smoke; she knew that fiery death was coming soon. Grandmother thought of Olani and she hoped the child was safe from the fiery tongue of the angry god of the bursting mountain. Just then Olani came, breathless and with fear in her eyes. "Child, O child," called Grandmother, "why did you come? The fire gods are angry. They will burn our home to ashes and us with it. Run, Olani, run before it is too late."

Olani shook her head. "Hurry," urged Grandmother. "I am old—I will sacrifice myself to the fire gods and they will let you live. Oh, that Kamehameha the Great were here. He would keep the fire gods back."

All the time the old grandmother was moaning and crying in fear, Mauna Loa was groaning and belching up tons and tons of rocks—rocks which melted in the intense heat and poured down the mountainside.

Looking out of the door Olani saw with horror the great mass of lava, bubbling like a witch's caldron. She knew that she and her grandmother would be burned to death, but Olani could not leave the dear old woman who had loved her and cared for her since she was a tiny baby.

Then Olani remembered very clearly what Stephen had said to her one day when they were gathering shells on the beach, "Believe that Jesus, God's Son, died for your sins, Olani, and He will save you and you will go to heaven when you die." And Olani said, "Jesus, Jesus, be my Saviour. I've been bad, but Stephen said Jesus can make me good." Right then and there Olani became a child of God because she believed in His Son.

Then Olani remembered something else Stephen had told her, "When we're God's children, Olani, we can ask God for things. He'll hear us and answer our prayers. I ask God for lots of things. I tell Him everything."

Olani walked to the door of the little hut; she knelt in the doorway and stretched her arms upward toward the sky—the yellowish, dirty looking sky. Olani didn't look at the great mass of fire rolling down the mountainside toward her; she looked up to God and said, "You sent fire for Elijah, God; take away fire for Olani. Please."

Almost to the door of the shack where Olani knelt and prayed came the molten fire, but never so much as a drop of the flow touched Olani or her grandmother or their little home. Hours later when rescuers reached them, Grandmother was sleeping soundly on her bed and a tired Olani lay fast asleep across the threshold. "It was a miracle," whispered the people one to another when they saw how close the fiery mass had come to Olani's door.

♦ WEEKS later, Damion, the Filipino boy, was getting his little group together to entertain the guests at the hotel near Kona Beach. He asked Olani to go.

"Yes, I'll go," she told him. "But I'll wear my dress and not that grass skirt. And I'll sing the song I want to sing."

[Continued on page 88]

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photo). It did stay together, and Mrs. Free slid a board underneath for a support to carry the slab of earth with its precious cargo.

With great difficulty George Kelsey and John Rea, another member of our staff, carried the heavy section of earth down the steep slope toward our field house some 500 feet away. Once on the way they started to rest their burden on the low parapet of our Arab neighbors' house, but the Arab women there rushed out waving their arms and voicing protest. The two men were already bent practically to the ground, but at this sign of dismay they lifted their load again and with great effort managed to bear it to our field house.

I am not quite sure the families next door from whom we rented that field house ever quite forgave us for bringing Josephine the skeleton into what was ordinarily their home and leaving her there for nearly two months. Later, we mounted the whole burial in a box and little Josephine rode 7,000 miles on the back seat of our car, over land and sea, to Wheaton.

♦ A thrilling discovery was made by Mrs. Free as she opened up a new area to the east. The great wall continued on, the top courses lying just a few inches below the surface as in the first areas excavated. As she followed the wall down to bed rock on the south side, it became apparent that it was one of the great city walls, surviving today to a height of 16 feet (see photo 5). Further digging on the north side revealed it was 11 feet thick at the base and 9 feet thick at the top. (We call this Wall 1.)

Potsherds² found in the levels inside showed it was the great city wall during the Early Bronze Age (3000-2000 B.C.). If Abraham passed Dothan on the way into central Canaan—and the ancient trade route evidently ran right past Dothan as the blacktop road does today—then he must have seen this wall.

Excavations down the south face of another section of Wall 1 revealed a mysterious stairway. As Mrs. Free was nearing the base³ of the wall in this new area she found a row of well-laid stones, and just to the south another row one course lower. The next hours were exciting as further digging revealed successive steps in the stairway.

By the time we reached the edge of our property—and we dug to the very edge—we had uncovered 18 steps (see photo 5). The flight of steps 13 feet wide apparently led down the slope under a grove of almond trees on property not yet ours. How much farther the stairs go is still a mystery, but we hope to buy more land and follow the stairway down the lower slope.

²The pottery of ancient Palestine has been classified so that one can date the various levels by the type of pottery found. Even the potsherds (broken pieces of pottery), which are found in great quantity, give us characteristic indications which enable us to date one level Iron I Age (1200-900 B.C.), the next one down Late Bronze (1600-1200 B.C.) and so on. See photo 4 for typical Middle Bronze Age pottery (2000-1600 B.C.).

We regularly get between 3,000 and 4,000 potsherds at Dothan in a day's digging. They are washed by our Arab pottery washer, and then sorted and classified by the writer. The principle of pottery chronology is one of the important techniques of Palestinian archaeology and enables us to date levels in a manner which would be quite impossible without such a technique.

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There is a further mystery about these stairs. Why do they come to the lower part of a 16-foot wall and stop? Where did the dwellers of ancient Dothan go when they ascended these steps and came face to face with a wall three times their own height? On the basis of what Mrs. Free found in two adjacent areas which she fully excavated to the base of Wall 1, we have a tentative answer. At the top of the stairs next to the lower part of the great city wall there is a bed of stones which leads into the face of earth of the next area where we have not yet excavated. This bed of stones may have been the foundation of a ramp leading from the top of the stairs along the face of Wall 1 for perhaps 50 or 100 feet. At the top of Wall 1 the ascending ramp may have led into a secondary gate built on top of the great wall, through which the ancient Dothanites entered their city. Further excavation will doubtless throw light on this mystery.

♦ DURING our second season of excavation just completed, we spent most of our time on top of the mound where we found definite evidence dating to the first two centuries of the Iron II Period (900-700 B.C.), which included the city of Elisha's time (photo 1). Excavating an area approximately 77 x 80 feet, we found the walls, rooms, houses (photo 2) as well as the bowls, jugs, pots and utensils of the time of Elisha, whose ministry fell within the period 850-800 B.C.

It was indeed a thrill to look at those narrow little streets and think that Elisha may have trudged along them in the days of the Syrian invasion of Israel. For it was at Dothan that the king of Syria attempted to take Elisha as the one who was revealing the secret military movements of the Syrian army (II Kings 6:12).

It is significant that the very existence of the prophet Elisha has been doubted by some Biblical students. Within the last two years a professor of religion in one of our American colleges said to me in effect, "As far as I am concerned, there never was an Elisha. I think," said he.

"that there probably was an Elijah, and that some of the many stories told about Elijah later became attached to an imaginary character, Elisha, who was but a 'projection' of the prophet Elijah."

How can we check up on the life of Elisha? The Bible says he did certain things at certain times and places. Had he been a fictitious character imagined by later writers, might not their accounts have made him the subject of activities at places not in existence in the earlier period when the Bible indicates that he lived?

But we have excavated at Dothan, the city of Elisha's recorded sojourn when the king of Syria sought to capture him, and we have found that Dothan was a thriving city (photo 2) in the Iron I period (1200-900 B.C.) and the first two centuries of Iron II (900-700 B.C.), the very time that Elisha is recorded as living at Dothan. So again and again at points where we can check up on the Bible, whether directly or indirectly, we find that the Scriptures are supported by archaeological discovery.

Similarly, the destructive critic has said that the records of the patriarchs Abraham, Isaac, Jacob and Joseph were written a thousand years after the patriarchs' times. According to this rationalistic critical view, Biblical records give us "no historical knowledge of the patriarchs," as Wellhausen, the German higher critic, wrote more than a generation ago.

Modern archaeological discoveries, on the contrary, have shown that the background of the patriarchs at point after point fits into the early period of 2000-1500 B.C. and not into the late period of 900-800 B.C., when the critic has held these accounts were written. This has been confirmed, for example, by the fact that every city mentioned in connection with the patriarchs, when actually excavated, has been shown to go back to the Middle Bronze Age (2000-1600 B.C.), the very period assigned to them by the Biblical record.

Excavation at Dothan has added one more chapter in this confirmation of the Bible, for it has shown that Dothan was a thriving city in the days of Joseph as indicated in Genesis 37:17. Our third level down in our deep sounding was a later phase of Middle Bronze (1800-1600 B.C.) and the fourth level down was the earlier phase of Middle Bronze (2000-1800 B.C.). Joseph's life spans the middle part of the Middle Bronze Age (1900-1800 B.C.). The "mystery stairway" (photo 5) was covered with Middle Bronze Age materials, attesting its probable use in the period in which the Bible declares Joseph lived.

Our first two seasons of excavation at Dothan have illuminated many aspects of life in Bible times and have further attested the accuracy of Scripture. In particular, they have thrown confirmatory light on both the period of Elisha and the days of Joseph.

But the secrets of the *tell* which first challenged us as a student in 1932 are only beginning to be discovered. We are looking forward to many more seasons at Dothan.

END

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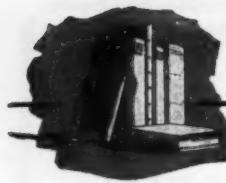


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NEW BOOKS

G. COLEMAN LUCK, EDITOR

Family Devotions for the Young

DEVOTIONS FOR THE CHILDREN'S HOUR, by Kenneth N. Taylor. Moody Press, Chicago. 189 pages. \$2.50

Reviewed by G. Coleman Luck



Taylor

THIS excellent volume was prepared for use in family devotions with young children, but can easily be adapted to other purposes. There are forty-eight brief readings, each of which can be read aloud in about five minutes. These readings cover a variety of subjects: "There is Only One God"; "The Father, the Son, and the Holy Spirit"; "How Sin Came Into the World"; "What Happens When We Ask Jesus to be Our Saviour," etc. A number deal with the great doctrines of Scriptures; others, such as "Telling Lies," with practical daily life. The method of the author (director of Moody Press) is to give the teaching, and then to illustrate it with an anecdote. In addition, there is with each selection a suggestion for a Bible reading, several questions for the children, a prayer, and a suggested hymn.

The book is intended for children of primary, junior, and intermediate ages, but the author writes in such a simple and interesting style that we feel beginners would also enjoy these messages. We are glad to note that this book does not omit any important teachings of the Scripture on what we believe to be the false assumption of some writers that children are not able to understand such matters as total depravity, faith, the atoning death of Christ, etc. The basic teachings of the Bible are included, but in such a way that the statements may be comprehended by the young.

THE HISTORY AND CHARACTER OF CALVINISM, by John T. McNeill. Oxford University Press, New York. 466 pages. \$6.00.

We rejoice that a book on this subject has appeared, meeting the need of the Christian scholar. The work is divided into four parts. Part I takes up Huldreich Zwingli and the Reformation in German Switzerland. It presents the doctrine, discipline and worship of that period. Part II considers Calvin and the Reformation in Geneva. It presents Calvin as a young man, his conversion and his *Institutes of the Christian Religion*. It shows Calvin as a writer and a theologian, his personality and historical importance. Part III deals with the spread of Reformed Protestantism in Europe and early America. This part deals with the Reformed Church of France, the Reformation in the Netherlands, Calvinism in Germany and eastern Europe, and the Reformation in Scotland and America. Part IV deals with Calvinism and modern issues. In this is presented the fragmentation of Calvinism, Calvinism in a changing world of thought, Calvinism and public affairs, and the spirit of Calvinism in the world today.

It is a pleasure to commend this volume. The author has been a teacher most of his life and exhibits the spirit of the true scholar. Christian leaders today need the instruction contained in this book.

P.B.F.

LIFE, FAITH, AND PRAYER, by A. Graham Ikin. Oxford University Press, New York. 127 pages. \$2.50.

Anyone buying this book on the strength of its title, expecting a devotional work such as used to come from the pens of Andrew Murray and F. B. Meyer, will be quickly disillusioned. The writer is a psychologist, and this is a book of psychology. Its range is wide, dealing with problems of childhood, youth, and middle age, problems of sex and marriage, problems of maladjustment.

The book is definitely religious. The au-

thor believes that the ultimate solution of our multiplied human problems is in God. Her theology would not pass in our conservative circles, and if we were to read this book for its theology, we should reject it on many counts.

Nevertheless it ought to be read. If many are groping in the mists of non-Christian psychology, it is just possible on the other hand that some orthodox Christians are frustrated and defeated for lack of understanding of basic psychological facts. Why do the children of sincere Christian parents so often "go wrong"? Why do so many middle-aged Christians lose their former grip? Certainly the gospel is the final answer, but the gospel applied with understanding would be more likely to have the desired effect. The author has some very practical lessons for evangelical Christians, especially for those who are seeking to direct others into the life of victory and usefulness. The book should be read with discrimination, but not with prejudice.

J.C.M.

SIMON PETER—SINNER AND SAINT, by M. R. DeHaan. Zondervan Publishing House, Grand Rapids, 185 pages. \$2.50.

A great number of Christians have never realized that they are really two people. In his own very interesting way, the author brings out some helpful answers to the paradox of good and evil within us, showing how the battle of the two natures in every Christian may actually result in unquestionable victory in Christian living.

In this practical book, the author convincingly answers many vexing questions and his unique approach to the problems which confront every child of God makes it much more than a biography of Simon Peter. One particular chapter, "Salvation and Discipleship," will be especially helpful in combating popular but erroneous teaching about Christian service.

If you are concerned about living effectively, about obtaining and maintaining Christian victory, this book should help you.

L.E.M.

THE HOLY SPIRIT'S MINISTRY, compiled by C. Wade Freeman. Zondervan Publishing House, Grand Rapids. 149 pages, \$2.00.

A compilation of heart-warming, instructive, and challenging messages on the person and ministry of the Holy Spirit. They were delivered at the Evangelistic Conference of the Baptist General Convention of Texas during January of this year. These messages, eleven in number, were given by such outstanding evangelists and pastors as Billy Graham, W. A. Criswell and W. R. White. Each message deals with a different aspect of the Spirit's work, such as the gifts of the Holy Spirit, the conviction of the Spirit, and the Holy Spirit in relation to the preacher and his preaching. The much needed emphasis of this volume should induce many to read it and to come to a new understanding and appreciation of the ministry of the blessed Comforter.

J.M.

AN INTRODUCTION TO CHRISTIAN PHILOSOPHY, by J. M. Spier (translated by David Hugh Freeman). Presbyterian and Reformed Publishing Company, Philadelphia. 261 pages, \$3.75.

Scarcely noticed by religious thinkers on this side of the Atlantic, a movement of great philosophical significance has been making rapid headway in the Netherlands. Instead of seeking to achieve a synthesis between Christian doctrine and pagan philosophy, this Dutch school of thought has undertaken to build up a distinctly Christian philosophy. The outstanding leader in this new intellectual enterprise is Hermann Dooyewerd, a professor of Law in the Free University of Amsterdam.

The book under review is an exposition for the general reader of Dooyewerd's monumental four-volume work entitled *A New Critique of Theoretical Thought*. But lest our readers be misled into thinking this book is a superficial popularization, we hasten to say that it is a monograph that will tax highly trained minds. If the foot-hill be so steep and rugged, the master-work by Dooyewerd must indeed be a formidable mountain.

It is impossible in a brief review to give any real idea of the development of thought in a book abounding in so much abstruse and complex reasoning. Suffice it to say that the book is a thoroughly constructive and logical apologetic for the Christian theistic point of view. In essence it seeks to demonstrate that the gospel puts no greater strain on faith than do the basic presuppositions of science. We heartily recommend this book to intellectual readers who seek to be more thoroughly grounded in the evangelical faith.

C.N.B.

JAMES—FAITH IN ACTION, by G. Coleman Luck. Moody Press, Chicago. 124 pages (paper), 35c.

This latest release of the Colportage Library of the Moody Press, prepared by a member of the faculty of Moody Bible Institute, is in line with the desire of the Colportage Department to have more works of an expository nature on various books of the Bible.

The author has caught the spirit of the Epistle of James, with its insistence on practical application of truth. He does not fail to indicate the doctrinal background of the little treatise, but shows how James emphasizes the outworking of the truth in the life of the believer. The fictitious "controversy" between Paul and James is fairly dealt with and satisfactorily disposed of. The writer takes the position that the justification of which Paul speaks is justification before God, while James deals with justification before men. Some may demur at the distinction, but all will recognize the evidential value of the works which James demands.

This expository work is written for the average Christian. It is clear, simple, and to the point. It does not cut corners, but faces the problems squarely. Living illustrations add vividness and lucidness to the pages. While the exposition is based on the English text, the author gives evidence of careful use of the original.

Many will be grateful for this conservative, plain exposition of a portion of Scripture which has its full share of difficulties for the ordinary reader.

J.C.M.

FLY WITH ME TO INDIA, by Dorothy Clarke Wilson. Abingdon-Cokesbury Press, Nashville. \$2.00.

Travelers' tales are always interesting when they are well told. The author of this book knows how to describe her experiences and observations. For six months she traveled through India, sent by the Methodist mission boards to gather material for her next novel. She had exceptional opportunities to see a good cross-section of the country, all the way from Darjeeling to the Malabar coast. She also came into personal touch with many individuals, from the prime minister to lowly outcasts. Her overall picture of the country and its people is good.

But for one who is looking for information on Christian missions in India, the book is bound to be disappointing. It is confined almost entirely to personal experiences, mostly of the tourist sort. It shows a warm sympathy for the people and for their new government, and a sensitiveness both to the lovely and the ugly in Hindu life. There are isolated bits about several missionary institutions, but the note of deep spiritual compulsion that one associates with Christian missions is noticeably lacking. The book gives the impression that the missions are doing a bit of good in a modest way, and really ought to be maintained, but the motivation is weak. H.R.C.

HERE COMES JESUS, by John Ray Hinkle. Hinkle's Complete Advertising Service, Dayton, Va. 64 pages, \$1.00.

This booklet has as its principal aim the setting forth of the Semitic background of the Gospels. It presents in condensed form as complete a textbook on the subject as such limited space will afford. The author uses simple language which makes for easy study, yet it is profound in a genuine effort to glorify the Lord Jesus—this in spite of a title that will seem irreverent to many.

A number of interesting word pictures are brought to the reader's attention, and several refreshing illustrations are used to bring new light on old truths. Familiar songs are included to appropriately emphasize some of the practical thoughts which the writer offers to more effectively present his message. Prayerful reading of the booklet should stimulate and deepen the appreciation of the distinct privilege of "growing in grace" which is so necessary for successful Christian service. L.E.M.

BOOK BRIEFS

THE DELIGHTS OF LIFE, by V. Raymond Edman. Van Kampen Press, Wheaton. 268 pages, \$2.00. Here are twenty-eight deep lessons on the "delights of life" confirming the fact that "a man's life consisteth not in the abundance of things which he possesseth," but that true happiness arises through the power of God's Word and the presence of the Holy Spirit. Each chapter opens with a Scripture theme, which is vividly illustrated by quotations and incidents from the Bible, history, and literature. The author, president of Wheaton College, is an accomplished writer.

IDEAS FOR A SUCCESSFUL CHURCH PROGRAM, by John Huss. Zondervan Publishing House, Grand Rapids. 149 pages, \$2.00. Offers many new ideas for promoting the work of the church throughout the four seasons. The suggestions are practical and we recommend the book to pastors and Christian workers. Anyone who puts these ideas to work should see results.

DISCIPLES OF THE HIGH CALLING, by Perry Epler Gresham. The Bethany Press, St. Louis. 176 pages, \$2.50. These lectures deal with the work of the minister in his various fields of endeavor, and could serve as a text on pastoral theology. While we do not necessarily agree with the theological position of the author, we feel that he has given us a volume which should serve as a refresher to any minister of the gospel.

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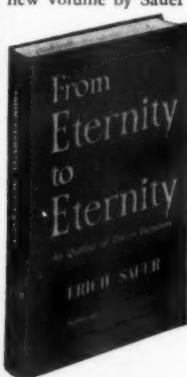
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THE VICTORIOUS LIFE, by William S. Deal. Wm. B. Eerdmans Publishing Co., Grand Rapids. 159 pages, \$2.00. The author pursues three main lines of thought, each dealing with an aspect of the triumphant Christian life: prevailing prayer, personal knowledge of God's Word, and Christian perseverance. Written in a clear, popular style, the pages of this book contain excellent, practical suggestions to the Christian which will help him live as he should.

SENT FORTH TO PREACH, by Jesse Burton Weatherspoon. Harper & Brothers, New York. 182 pages, \$2.50. The writer is best known for his revision of Broadus' *Preparation and Delivery of Sermons*, a classic in the field of homiletics. The present volume is an inquiry into the character of the ministry of the apostles. Their calling, preparation for the work, message as a divine revelation and as good news to a lost world, and perils and difficulties in presenting that message to a hostile world are clearly set forth and forcibly applied to the work of the present-day minister. A fine aid for preachers, teachers of homiletics, and students for the ministry.

FARTHER INTO THE NIGHT, by Mrs. Gordon H. Smith. Zondervan Publishing House, Grand Rapids. 247 pages, \$2.50. A story of missionary work and adventure in French Indo-China. Plagued by guerrilla warfare, paganism, superstition, and various other manifestations of Satanic and human opposition, the Smith family has persevered in this difficult field in southeast Asia. With it all, there has been much fruit for the Lord, with a great need still remaining. A very interesting account.

THE INSPIRATIONAL READER, compiled by William Oliver Stevens. Doubleday & Company, Garden City, N.Y. 253 pages, \$3.50. Various passages from the Authorized Version of the Bible are used to bring encouragement, comfort and blessing to the reader. The passages are classified under a wide assortment of interesting topics, including Faith, Courage, Healing, Help in Need, and many others. The volume should be useful for family as well as private devotions.

FORGOTTEN FOUNDING FATHERS, by William Thomson Hanzsche. Christopher Publishing House, Boston. 209 pages, \$3.00. Biographical sketches interestingly written and revealing little known facts concerning men who stood for their convictions and paved the way for those "who follow in their train." Those included are Francis Makemie, William Tennent, Jonathan Dickinson, David Brainerd, Gilbert Tennent, Samuel Davies, and John Witherspoon.

THOUGHTS IN THE NIGHT, by Frank Johnson Pippin. Christopher Publishing House, Boston. 131 pages, \$2.50. A collection of short essays and meditations culled from the author's writings in his church papers over the past twenty years. Some have a religious content, some are humorous, some directed to the sorrowing, etc. Interesting, easy to read, and enjoyable.

A MAN UNDER AUTHORITY, by Raymond H. Belton. Moody Press, Chicago. 256 pages, \$2.75. An absorbing story of a young minister's efforts to preach the message of the Lord Jesus Christ to an indifferent congregation. As he speaks from the authority of God's Word, a change takes place in the members of his flock. This change and the cost to the minister himself make for challenging reading.

THE HARP IN THE CAVE, by Argyle M. Briggs. Wm. B. Eerdmans Publishing Co., Grand Rapids. 161 pages, \$2.00. The author of *Root Out of Dry Ground* writes a novel for children. The interesting experiences of four children of a circuit-riding preacher in the plains of Texas are portrayed. Although lacking in a positive Christian message, the book provides for good wholesome reading on a child's level.

THE ADVENTURES OF THE PIONEERS, by P. Catherine Coles. Victory Press, London. 61 pages. A story of ad-

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venture and difficulties overcome. Has a fine Christian emphasis. Written for girls ten to fourteen years old.

OPERATION "QUARANTINE," by Peter Frazer, Victory Press, London. 64 pages. Like the above, another of the "Clover Book" series. This is especially written for boys from ten to fourteen. Chubby, Shrimp and Bruce, about ready to leave for a good time at camp, find themselves quarantined. Boys will enjoy following these fellows through the interesting experiences they have even in quarantine.

RECENT VALUABLE REPRINTS

SERMON OUTLINES, by Charles Simeon and others. Baker Book House, Grand Rapids. 518 pages, \$6.95. A rather massive volume containing some 425 extended sermon outlines. These are divided into eighteen sections according to the doctrinal subjects, including the Holy Scriptures, Trinity, God, Christ, way of salvation, Christian graces and Christian duties. The material is thoroughly conservative and evangelical. The volume as originally prepared was formed by combining material from several previous works, with the majority of the outlines in this book coming from Charles Simeon (1759-1836), leader of an evangelical revival in the Church of England of his day.

HISTORY OF THE JEWISH NATION, by Alfred Edersheim. Baker Book House, Grand Rapids. 553 pages, \$4.20. The author (1825-89) was a distinguished Hebrew Christian Bible scholar, at one time a teacher at Oxford. This particular volume covers the history of the Jews after the destruction of Jerusalem in A.D. 70 down to about 500—the beginning of the medieval period. The book first appeared in 1856. The present printing is a reprint of the third edition which came forth in 1895.

A HISTORY OF PREACHING, by Edwin C. Dargan. Baker Book House, Grand Rapids. 591 pages, \$7.95. An authoritative and voluminous work, covering the period from the Apostolic Fathers down to the twentieth century. All the outstanding preachers of the entire age are dealt with as to their methods, style, doctrine, etc. In view of the general thoroughness of the work, the cursory notice given to D. L. Moody is rather surprising. The author was professor of Homiletics at Southern Baptist Theological Seminary. The present work first appeared in 1904.

THE TREASURY OF R. A. TORREY. Fleming H. Revell Company, Westwood, N.J. 254 pages, \$2.50. Sixteen choice messages collected from various books of the author, who was a noted evangelist and Bible teacher, and at one time superintendent of Moody Bible Institute (1889-1908).

THE GOSPEL IN EZEKIEL, by Thomas Guthrie. Zondervan Publishing House, Grand Rapids. 395 pages, \$2.95. The author (1803-1873) was a noted minister in the Free Church of Scotland. Different verses from Ezekiel 36 are used as the basis for twenty-two studies on various aspects of soteriology.

THE CHRISTIAN'S PATTERN, by John Wesley. Abingdon Press, Nashville. 127 pages, \$1.50. This is Thomas a Kempis' *The Imitation of Christ* as abridged and translated into simple language by John Wesley.

RECENT MUSIC PUBLICATIONS
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THE LIGHT OF THE WORLD, by Ellen Jane Lorenz. 63 pages, \$1.00. A Christmas candlelight cantata for mixed voices with optional treble carol choir and optional pageant scenes, completely prepared together with production notes by Ellen Jane Lorenz. Each of the nine musically interesting selections introduces at least one of the traditional songs and carols. Solos for soprano, contralto, tenor (or baritone) and bass. Registered for Hammond organ.

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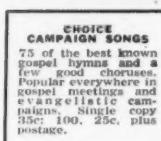
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LOW VOICE SOLOS, compiled by R. W. Stringfield. 32 pages, 60c. A book of gospel songs for alto, contralto, baritone and bass voices, transposed by experienced arrangers, such as Hughes, Loes, and Schuler.

The 7 x 10" plates are new and clear, with nothing crowded. Some of the songs arranged are "It Took a Miracle" (Peterson), "The Name of Jesus" (Lorenz), "He's the One" (Mackey), "Leave it There" (Tinday), "All the Way My Saviour Leads Me" (Lowry), and twenty-seven other songs of equal attractiveness.

SING NOEL, compiled by R. W. Stringfield. 48 pages, 40c. An appealing group of carols and songs for Christmas. There are solos, duets and four-part settings. In addition to some of the well known Christmas numbers, there are a number of comparatively new compositions. Even the "Hallelujah Chorus" from Handel's "Messiah," as well as the old favorite solo, "The Birthday of a King," has been included.

RELIGIOUS READINGS NO. 2, compiled by Gertrude Taylor, with Piano Supplement by Wilda Jackson Auld. 48 pages, 95c. The favorable acceptance of the first compilation of such material has encouraged the preparation of this second volume. Most of the poetry arrangements and prose selections provide a new source of readings. An interestingly wide variety of subjects is covered.

There are thirty-six pages of background music, assembled by one of America's most gifted sacred instrumental musicians.

RAISE AND WORSHIP. 506 pages, \$1.65; \$18.00 per dozen. Here is an eminently worthy addition to the excellent gospel hymnals on the market today. It is the rightful successor to *Glorious Gospel Hymns*, by the same publisher, which has enjoyed such wide acceptance for many years. The broad range of hymns and gospel songs, numbering 497 in all, makes this book desirable for the morning worship service, Sunday evening meeting, revival, youth group and church school.

The book is very well bound and will withstand long usage.

PIANO HYMNSCRIPTS, compiled by R. W. Stringfield and Wilda Jackson Auld, arranged by the latter. 36 pages, \$1.00. These are simplified "sacred transcriptions," arranged by the well known Mrs. Auld. They give new and fresh settings to old and beloved melodies, whose oft-heard music possibly has lost interest for us.

In addition to individual treatments, there are several medleys, all of them of high musical excellence.

CHORUS CHOIR VOICES, compiled by R. W. Stringfield. 34 pages, 75c. This is a collection of gospel anthems and spirituals for mixed groups. The arrangements are of songs that have become popular through the years, done by Haldor Lillenas, R. J. Hughes, Alice Grill, L. R. Schoenhals, W. B. Larsen, E. Edwin Young, James Denton and Harry Dixon Loes.

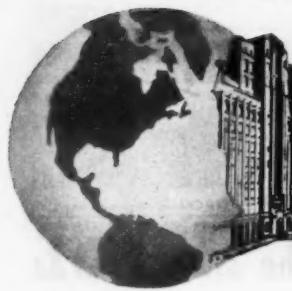
The settings are musically interesting but not difficult, suitable for the average choir.

Inside the front cover is a whole page of "code for suggested variations" to be used by the director, to inject new methods of performance.

From Shawnee Press,
Delaware Water Gap, Pa.

YOUTH SINGS, arranged by Harry Simeone. 96 pages, \$1.25. Here is a really

Moody Monthly



Institute and Alumni

HERBERT LOCKYER, JR., EDITOR

Day School Enrollment Sets New Record

ONCE again a record number of young men and women have enrolled at the Institute for Day and Evening School study.

The registrar's office reveals that Day School enrollment stands at 546 men, 461 women and 34 in the Married Women's Guild, making a total all-time high of 1,041. In the new class entering this fall, there are 205 men and 164 women, making a total of 369. Evening School enrollment at this writing stands at 908.

New students this fall come from the Netherlands, Korea, Jamaica, Mexico, Japan, England, Scotland, India and Hawaii.

Among them are Joan D'Lastic, an English girl, who has been living in Calcutta, India. Her father was deputy commissioner of the Calcutta Police Force. Joan served in a secretarial capacity for four years in the British Army and also in the U. S. Army in India. She worked as a secretary for Youth for Christ in Calcutta before entering MBI.

Joyce Wheatley, from Northhampton, England, is the daughter of a medical doctor, and Pamela Stedman, from Jamaica, is a daughter of an income tax official.

Graham Main is the son of Walter Main (MBI graduate of '24), well-known Scottish evangelist.

Another floor of the Lawson YMCA has been taken over, making two floors now occupied by MBI students.

New faculty member this semester is Lon E. Wilson, teacher of Public Speaking and Psychology. Ralph Patterson has been made a full-time special instructor in accordion and piano. John Wilson is a new full-time instructor in Music Theory and piano, and Robert Rich is a new instructor in the Missionary Tech course. A number of former students from the Chicago area are serving as part-time special instructors including Mrs. A. M. Blix, Kenneth O. Bouton, Rex W. Eagle, Mrs. Harold E. Garner, Alex Koval, Herbert Lockyer, Jr., Samuel R. McDill, Stella M. Meyer, Edward H. Ockert, Robert Parsons, Lawrence E. Pearson, Mrs. Paul F. Robinson, Virgil E. Smith, and M. Thomas Woodall.

Three new classrooms have been built in the lower Torrey-Gray Auditorium. The rooms accommodate 584, 203 and 81 persons respectively. The new music building will be ready about January 1, and then the old music building will be converted into a dormitory for men students.



EMPLOYEES' DAUGHTERS: Angelyn Dantuma (seated), dean of women, greets daughters of employees in her fourth floor office. They are, left to right, Janet Moon, daughter of Dr. Irwin Moon, director of Moody Institute of Science; Ruth Raymond, whose father, John Raymond, is director of Promotion Department, and Kitty VanSickle, daughter of R. L. VanSickle, Stewardship representative for the Institute in Iowa, Nebraska, Kansas and Missouri.

Dr. Clarence H. Benson Called Home

Dr. Clarence H. Benson, founder and for many years director of the Christian Education Course and associate editor of *Moody Monthly* for fifteen years, has gone to be with the Lord. Death came to the 75-year-old former MBI staff member on September 16 at Orlando, Fla., following an illness of several months.

Dr. Benson joined the Institute faculty in October, 1922. Following his establishment of the Christian Education Course he served as its director until 1941. He became associate editor of *Moody Monthly* in 1926.

The former faculty and staff member was a Presbyterian clergyman, an educator, editor and author, and an authority in the Christian education field. He



held pastorates in this country and in Kobe, Japan. Before entering the ministry, he taught in elementary and high schools in this country.

In 1939 Dr. Benson founded the *Church School Promoter* and became its editor-in-chief. With the co-operation of his students, the All Bible Graded Sunday School Lessons and the Superior Summer School Series were created. Later he took an active part in the founding of the National Sunday School Association and was chairman of the committee that prepared the Uniform Bible Lesson Series.

Dr. Benson's greatest achievement was the founding of the Evangelical Teacher Training Association in 1931. This vision was shared with Dr. James M. Gray, president of the Institute, and Dr. William B. Riley, of Northwestern Bible School. At the time of his death he was president of the Association, which has had a phenomenal growth and now comprises 165 co-operating schools in the

United States, Canada, Cuba, Puerto Rico, Costa Rica, and Philippine Islands.

In addition to preparing most of the manuals of the certificate courses of ETTA (some available in Spanish), Dr. Benson was author of many textbooks, such as *A Popular History of Christian Education*, *Techniques of a Working Church*, *The Sunday School in Action*, *The Christian Teacher*, and *An Introduction to Child Study*.

There have also been contributions to Christian evidences: *Immensity*, *The Earth the Theater of the Universe*, and his latest work, *The Greatness and Grace of God as Seen Through the Eyes of an Astronomer*. Dr. Benson was a member of the Barnard Astronomical Society of Chattanooga and the Royal Astronomical Society of Canada, and maintained a private observatory at Maitland, Fla.

Dr. Benson is survived by his wife, Mrs. Rena Pearl Benson, and sons, Clark D. Benson, missionary to Honduras, and Charles Francis Benson of Tampa and Maitland, and three grandchildren.

News in Brief

► The trustees of the Institute, during their recent quarterly meeting, visited the splendid facilities of the Institute's Wooddale airport.

► Harry Dixon Loes has compiled a new songbook called *Sing Boys and Girls!* No. 2. There are 64 songs and choruses, 32 of them composed by former MBI students.

► Elizabeth Thompson, the book editor of Moody Press, was recently written up in the *Pulpit Digest* in honor of her more than 40 years of association with Moody Press.

► Some 80 per cent of the Day School students this fall are seeking part-time employment to help meet the expense of board and room. Tuition is provided to

students without cost by Institute donors.

► William Moore of Moody Press was recently re-elected executive secretary of the Christian Booksellers Association.

► The Alumni Association has contributed \$5,500 toward the publishing of a Portuguese concordance in Brazil.

► Charles Wilson, former MBI film representative, will represent the Institute in a new regional informational office at 200 S. Juniper Building, Philadelphia, Pa.

From Haiti

Raymond Joseph, age 33, first heard about the Institute through reading the pages of Moody MONTHLY in a far-off rural French-speaking community on the island of Haiti.

Son of a Baptist preacher, young Raymond gave his heart to the Lord at the age of 12. Later, feeling the call into the gospel ministry, he attended the West Indies

Bible Institute in Aux Cayes and graduated. Knowing that further training was necessary, he sought the Lord concerning the possibility of coming to study at Moody Bible Institute. Funds were lacking, but one day a preacher from America came to visit Haiti. He needed an interpreter, so Raymond was assigned to this responsibility. He and the preacher developed a friendship, and in gratitude for his services, the preacher, Rev. Wesley Grant, of Bethel Baptist Church, Asheville, N.C., is making it possible for Raymond to study now at the Institute.

INSPECTS AIRPORT



Frank F. Taylor, chairman of the Board of Trustees of the Institute, inspects the facilities at the Institute airport, 20 miles west of Chicago in the Wood Dale area.

November, 1954



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Olani and the Fire Gods

[Continued from page 76]

"What song is that?" Damion asked.

In her soft, sweet Hawaiian voice Olani sang:

"Jesus is the sweetest name I know,

And He's just the same as His lovely name;

And that's the reason why I love Him so, Jesus is the sweetest name I know."

"No, thank you," said Damion in a disgusted tone of voice, with a sneer on his face. "I don't think the crowd at the hotel would like that song."

Damion knew that his entertainment would not be so good without Olani. He looked around the little shack that was home to Olani and her grandmother; He could tell that Olani and her old grandmother were poorer than ever. He wondered if they even had enough to eat. A clever look came into Damion's eye and he said to Olani, "I'll give you two extra dollars if you put on your grass skirt and dance and sing that Hawaiian song you sing so well."

Olani thought of the good things to eat she and Grandmother could get for two dollars. Then very clearly she heard Someone say, "Olani, please don't do that. You're My girl, you know. Be true to Me, Olani, be true."

And Olani knew it was the same Person who always spoke to Stephen. It was Jesus who lived in her heart—Jesus who was greater than Buddha, or Confucius, or Kamehameha. Olani looked Damion right in the eye and said, "No, I will not go. I don't want to do bad things anymore." Two hearts were very happy—Olani's heart and Jesus' heart. END

That I May Know Him

INEZ G. HALLAN

Yes, I know Him as my Saviour,
For my sins are washed away;
And I'll never cease to praise Him
For this truth through endless day.

But I wonder—do I know Him
In His resurrection power?
Does some brightness of His glory
Fill me every day and hour?

Is there power for each moment
As I tread life's little day?
Do the friends I meet each morning
Know Him by the things I say?

Do I know the power and blessing
As I read His precious Word?
Do I rest upon His promise?
Have I really, truly heard?

When I come before His presence
In the secret place of prayer,
Do I know the wondrous greatness
Of His power to meet me there?

Stir me now—I long to know Thee,
Know the fullness of Thy power.
Help me, Lord, to yield completely
Day by day and hour by hour.

Harvest days will soon be ended,
For we see the twilight dim;
Yes, our heart's cry is to fill us
Till we see no one but Him.

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Meet Ruth Graham [Continued from page 50]

on, "I told God I'd sacrifice everything for the obscurity of an unmarried Tibetan missionary's life. I never thought how much of my personal life and wishes I'd have to sacrifice for the prominence of a husband!"

But in high school days, she had no way of knowing what God would do with her life. Nor did she know how hard a struggle it would be to give up her Tibet dream, nor how that struggle would complicate her life.

♦ Ruth spent her third year of high school in Montreat, N.C. while her parents were on furlough. She discovered that in spite of a memory she calls unretentive, she was able to finish high school in three years, graduating in June, 1936, at sixteen.

That same year, just a hundred miles away in Charlotte, N.C., a young blond boy graduated, too. But even if Ruth had known this, she probably wouldn't have been interested. There had been boys in the Korean high school, and besides the young blond was planning to be a big league baseball player. His name was William Franklin Graham.

Sixteen, even for a level-headed girl who'd crossed the Pacific six times, was too young for college, the Bells decided. Ruth went back to Korea for a year of postgraduate work, and the Bells debated about the right college for her.

"A Presbyterian school in the South offered me a scholarship. And a scholarship would have helped the limping missionary budget. But somehow, Mother and Daddy kept coming back to the school they'd first heard about from Betty Stam—Wheaton. And that's what they decided on." Meanwhile, about this time, the young blond North Carolinian

was getting ready to enroll in Bob Jones College.

The summer of 1937 promised to be a hectic one for the Bell family in China. Ruth, home from Korea, could talk about nothing but college. She was to sail in August from Shanghai for registration in early September. There were lots of clothes to whip up on the family sewing machine in the next two months.

But at the end of the first week in July, 1937, the Japanese invaded China. They attacked Shanghai and they bombed the Marco Polo bridge. Within six hours of the clash, they had seized control of the railroad southward from Manchuria to Tientsin.

The Bells painted a gigantic American flag on their rooftop, sent a wire to the States asking that Tokyo be notified that this was a neutral mission compound. There was nothing else to do but wait.

For a month, they heard little. Ruth got out her trunk and began to load it with layers of sweaters, skirts, jackets, blankets. She slammed down the lid and watched a Chinese servant rope it up. Her mother and father were talking about taking the launch down the Grand Canal to Shanghai. Ruth's passage on an American-bound boat was booked.

"And I was set for the biggest adventure of my life—college," Ruth told me.

"With no idea of what would happen to you there," I broke in.

"With no idea of what would happen to me the very next day!" she corrected. "We got a wire. It was brief but there was no doubt about what it meant. It came from the mission headquarters in Shanghai. And it said, 'Canal bombed at the junction of Yangtze. Absolutely impossible to reach Shanghai. Advise you cancel trip at once!' To BE CONTINUED

The Followers

MILDRED O. HONORS

They followed Him, the bruised outcast poor,
As blind men hear a guiding voice, and grope
To reach an outstretched hand; His gracious words
Their only ray of comfort and of hope.

They followed Him—and for their hunger's need
He multiplied the loaves beside the sea,
And they were filled; but failed to comprehend
The bread of life He brought humanity.

They followed Him—they hailed Him as the One
By seers foretold to bring the kingdom in;
But when He would not wrest a crown from men,
They departed in confusion and chagrin.

The twelve disciples watched them go away,
And Jesus knew their doubts unexpressed;
Sadly He asked of wavering loyalties,
"Now will you leave Me also, like the rest?"

A moment's utter silence. He who broke
The spell would doom them all for weal or woe;
Twas Simon Peter's honest faith that spoke,
"We leave You, Lord? To whom then shall we go?"

YOUTH

Supplement



COMPANY "I"

65TH INFANTRY REGIMENT

A Personal Note

21 June 1953

MEN OF "I" COMPANY:

In the midst of this situation, we are concerned about having trenches, bunkers, and weapons, but I have something that I want to share with you that is more important than all of these and any others. As thinking men I challenge you to consider these facts seriously:

1) Life here on earth is very uncertain and short. We have seen this to be true many times.

2) Death seems to have no explanation or solution when we face it so vividly and brutally.

God has shown me the solution to these two puzzles in the promises of the Bible. I must share them with you, for they must be personally understood and claimed to be yours.

First, God promises that we may have everlasting life by believing that Jesus is the Son of God and receiving Him as our Saviour from sin (John 3:16; 1:12).

Second, God assures us that Christ Jesus has won the victory over death and the grave once and for all (I Corinthians 15:54-57; Romans 8:38-39).

Now, God does not lie. His Word is true. I simply want to challenge you to seek to know Christ, for with Him there is eternal life and joy, but without Him there is only uncertainty and sorrow. Read your Bible, the book of John, or ask the chaplain about it. Be sure where you stand; let nothing sidetrack you. This is the most important matter in the world. Let God give you His solution. It works!

"He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" (John 3:18).

If you know Him already, I challenge you to live for Him daily.

JOHN R. WASSON
Company Commander

A Soldier's Last Letter →

Let's Face It!



By Jim Montgomery

I am attending a Christian college, but on week ends I work as a youth director in a nearby church. I have found much worldliness and little separation on the part of the high school kids in my youth group. Several times I have talked to them about attending shows and dancing, but apparently with little effect. Any suggestions as to what to do next would be helpful. (Please withhold my initials.)

Let's face this issue first by coming to an understanding as to what we mean by worldliness. I John 2:16 gives us an all-inclusive picture. Here we find that "all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." As such, we can say that worldliness is doing anything that gratifies a person's own desire or lust, and is done for selfish pride and not for the Saviour.

It is frequently our tendency to consider worldliness as doing five or six things that are not to be done by Christians. The person who abstains from these is automatically a spiritual person. Nothing could be farther from the truth. Worldliness is basically more of an inner attitude than it is outward actions.

For example, perhaps there is a person you know who never fails to attend church and youth group, who is always the first to suggest prayer meetings, or who can always be counted on to give a testimony, but whose basic motive is to show others how spiritual he is. What prompts his action is really "the pride of life," referred to in I John 2:16 as one of the elements of worldliness. A person such as this may be just as worldly as one who openly attends the theater.

To make an issue over five or six things in particular, then, may foster worldliness of this more subtle type in others and can be dangerous. The Christian who is brought to love the Saviour, who of his own accord realizes that certain things are not consistent with that love, and who therefore drops them is growing to maturity in Christ.

On the other hand, the person who drops certain amusements because someone tells him to or because others are not doing them is merely conforming to social pressure and is in danger of becoming a static Christian with no real life. Actions that do not spring from a love for Christ are according to the flesh and not the Spirit.

A positive approach to the problem would seem to be more consistent with the Scriptures. It is hard to believe that the Saviour would create us with certain desires and passions and then not be able to satisfy these things more adequately than anyone or anything else could. It is Christ alone who can give your young people something more satisfying than that which they crave.

But you can't effectively tell them this. You can prove it to them by always pointing them to Christ. Keep your attention and theirs as well on the person of Christ. Then the One who bought and paid for them will point out things in their lives that are displeasing to Him. Continually urging your group not to do this or that will soon lose its effectiveness. But constantly pointing them to the wonderful Saviour will produce the desired results.

How about your problem? Jim Montgomery will be glad to discuss it if you will send it to "Let's Face It," YOUTH SUPPLEMENT, 820 N. La Salle Street, Chicago 10, Ill. Your initials will be withheld on request.

TEEN TIP-OFF

from your YS Editor

On the next page you'll find a story about a young lieutenant. It is a heartwarming story and one that speaks of real courage.

There was a young fellow by the name of Dick Wasson—I'm not going into the details; you'll read the story—but I was impressed with something when I read Dick's experience and I want to pass it along to you.

Dick met his death in a way that revealed real courage and love for his men, and four days prior to his death he wrote a letter to them which proved his concern for their spiritual safety. Those two factors made Dick's story unusual—perhaps we wouldn't even have heard about him if it had not been for those factors. But as I learned of the background of his life through correspondence with his widow, I was convinced that it was not in his death that Dick showed the most courage, but in his life—his everyday living.

From the time he met the Lord, he witnessed to those about him—at West Point . . . in the hospitals . . . in the barracks . . . the foxholes. Wherever he happened to be, Dick urged his buddies to accept his Lord, and many of them did. To me, there's the real courage of Dick Wasson.

I am sure that if he could talk to us he would say that it took much more courage to speak to fellows in all these different places—to ignore rebuffs, smile at sneers—than it did when he was on his last "assignment."

I am reminded of that great old hymn we sing so much in November—"Faith of our fathers! living still in spite of dungeon, fire and sword. . ." There again we have the accent on the courage of the physical battle, but was it the dungeon, fire and sword that made our fathers' faith live on? Was it not their spiritual fervor, their prayers, their witnessing?

Without minimizing the greatness of those who have fought and died for their convictions, and while remembering the things that made our country great, let us give some thought to the lives of those who gave us our Christian heritage. And why not go even further and apply the thought to ourselves? Few of us will be called upon to die for our faith, but God expects each of us to live for his faith!

So he died for his faith. That is fine—

More than most of us do.

But, say, can you add to that line

That he lived for it, too?

In his death he bore witness at last

As a martyr to truth.

Did his life do the same in the past

From the days of his youth?

It is easy to die. Men have died

For a wish or a whim—

From bravado or passion or pride.

Was it harder for him?

But to live—every day to live out

All the truth that he dreamt,

While his friends met his conduct with doubt

And the world with contempt.

Was it thus that he plodded ahead,

Never turning aside?

Then we'll talk of the life that he lived,

*Never mind how he died.**

—Ernest Crosby

*Swords and Plowshares, Copyright Funk & Wagnalls Co.

ARE YOU ABLE?

Able to suffer without complaining,
To be misunderstood without explaining?
Able to endure without breaking,
To be forsaken without forsaking?
Able to give without receiving,
Able to ask without commanding,
To love despite misunderstanding?
Able to turn to the Lord for guarding;
Able to wait for His own rewarding?

—United Evangelical Action

By RUTH ANN WASSON

A Soldier's Last Letter

True story of a young lieutenant as told by his widow

IN March, 1949, while yet a yearling at West Point, John Richard Wasson, known as "Dick," became aware of the challenge to serve God while serving his country. In Dick's own words, "It was at a youth meeting in Queen's City, N.J., that the burden of the Lord became so great in my heart that it overflowed. I felt so full that I could no longer hold on to the selfish beliefs in my mind. I accepted God's offer of everlasting life and promised my life to His glory."

The remaining two and one-half years at the Point were glorious days of service in the academy and the post Sunday school. Dick's new life radiated what Christ can do in a completely surrendered Christian. His humbleness and meekness won him friends wherever he went . . . at Benning, Fort Bragg, and then to the great test in Korea.

While he lay wounded in a hospital during Christmas, 1952, his comforting words and cheerful spirit eased his own suffering as he used this opportunity to bring many to the Lord who had never known Him as their personal Saviour.

♦ RETURNING to the front he led his men valiantly, always seeking divine guidance as he went from trench to trench. Even in the very face of danger he would talk to his men, urging them to turn to the Lord before it was too late.

Having a premonition that his work was almost finished, and realizing he could not talk to each of them individually, he wrote a personal note dated June 21, 1953, to each of his men. Four days later he was killed by enemy fire.

Dick went as he had lived, serving God, his country and giving his life that those of us left here could continue to worship and follow our Saviour wherever He sees fit to send us.

His body lies at rest in Dublin, Ind., and the tombstone bears his testimony: "For me to live is Christ, but to die is gain."

♦ It was three years ago that Dick led me to a saving knowledge of the Lord Jesus. The Lord was then preparing my

♦ The letter reproduced on this month's YOUTH SUPPLEMENT cover is available in tract form from the American Tract Society, 21 West 46th Street, New York 36, N.Y. Titled "A Personal Note," the tract also includes a copy of the letter received by Mrs. Wasson from her husband's commanding officer shortly after his death.

Here's My Mistake • • • By Virginia Beggs Willson

Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). To me as a sixteen-year-old girl, these words blocked the glittering avenue of pleasure that I was stepping out on. Scorning the inspired detour, I determined to steer clear of it.

When a poorly dressed missionary came to our fashionable boarding school, I took one look at her out-of-date clothes and cut chapel—blindly unconcerned that her lack was due to the selfishness of people like me.

All of this time religion played a prominent role in my life because it required only half-hearted allegiance. Card parties, movies, and dancing were tolerated except on Sunday. My self-righteousness flourished when, dressed for dancing, I first went to prayer meeting to please my mother.

I could not understand my mother—she never tired of going to the poor, the brokenhearted, the sick and the aged. Her evident love for them puzzled me.

Nothing could describe me better than the jingle:

I love me, I love me,
I'm in love with myself;
I love me, I love me,
My picture's on my shelf.

heart for a time such as this when I would have no one to whom to turn. The Lord has definitely met my need, blessing abundantly above all I have asked or thought!

Dick and I had been married only two years and thirteen days when he was called home. In our married life I had had eleven months with him, and they seem so short, but I feel fully lived, regardless of the brevity of time that we were together. Heaven is so much closer and sweeter than it had ever been to me before. My little two-year-old Danny has no earthly father now, but I have placed him in the hands of a Father who will guide and teach him in a way that Dick could not have done.

One of the last things Dick told me before he went overseas was, "Ruth Ann, if the Lord should take me home to be with Him, rejoice; I've gone home before you!" I am rejoicing, and I know that soon there will be a reunion in heaven that we could never have equaled here on this earth had he come home to Danny and me.

The primary thing to me has been that through all the grief I have known in losing such a precious husband, I have come at last to an understanding of Colossians 3:2: "Set your affection on things above, not on things on the earth."

My challenge to you young people is to put Christ first in your lives, and all the trials and tribulations we must endure will be as nothing.

END



Acme Newspicture



Interview with Otto Schoerner

In Charge of Placement Service, Moody Alumni Association

WHAT'S FOR BIBLE INSTITUTE GRADS?

PROBLEM: *What are the service opportunities for Bible institute graduates? Which are the needy fields and which are overcrowded? Do women have as many opportunities as men? For the answers to these questions and others, Otto Schoerner, in charge of the Placement Service of the Moody Alumni Association, was interviewed for YOUTH SUPPLEMENT.*

Q. *First, Mr. Schoerner, suppose you tell us how the Alumni Placement Service works?*

A. We register approved Christian workers. Many are our own alumni, but we also register others. All requests for trained Christian workers that come to this school are channeled through this office.

Q. *Must a worker be experienced to register with you?*

A. No, we also register the inexperienced—those who have just finished training.

Q. *What are some of the most common fields of service?*

A. Requests come for pastors, pastor's assistants, home missionaries, rescue mission workers, youth directors or Christian education directors, music directors, instructors of Bible and music, secretaries with Bible training, and there are many others.

Q. *Which of these tops the list?*

A. You mean as far as requests go? Probably calls for pastors are the most common.

Q. *Then you have no trouble placing young men in pastorate?*

A. I would not say that. We never seem to have enough calls for the many registrants desiring to enter such a ministry.

Q. *What field of service is the most difficult to fill? I mean by that, where is the greatest need for trained workers?*

A. Looking at it from the standpoint of this Placement Service, we never seem to have enough Christian education-music directors, Christian secretaries and nurses.

Q. *How about opportunities for women?*

A. We receive many requests for church secretaries, especially those who can assist in the Christian education work of the church. Calls are received also for secretaries in Christian organizations. We receive requests for Christian nurses, children's workers, youth workers, women to serve in Christian orphanages or in various home mission enterprises.

Q. *Would you say that Bible institute training is terminal or preparatory?*

A. I would say both. Those who are young perhaps should get additional training in college or seminary. Those who are older often have had experience or training already in some other field.

Q. *Where does Bible institute training have special value in addition to other schooling or experience?*

A. This is an interesting question. We receive, for example, calls for fully qualified elementary, high school or college teachers who are also fitted to teach Bible or Bible related subjects. Often there are missionary candidates with a college

OTTO SCHOERNER lived as a boy in Germany and Holland. After coming to this country he was graduated from Moody Bible Institute and attended Wheaton College. He served for nearly twenty years as a missionary in China and for one and a half years was under Communist rule. He has been Alumni Placement director since 1951.

education who are requested by the mission boards to take additional studies in Bible or missionary subjects such as are taught in Bible institutes. Occasionally, calls come for consecrated technical talent equipped with a knowledge of the Bible. Incidentally, that is one place where Bible institute training especially excels—in giving a foundational knowledge of Scripture.

Q. *Are there any other fields of service open to Bible institute graduates?*

A. Yes, we have not mentioned one of the largest areas of opportunities—the mission field—home as well as foreign. Calls for such laborers do not, as a rule, come to a placement service such as ours. The very nature of missionary work calls for volunteers. Individuals are usually urged to seek the will of God in this matter through earnest prayer. But in this office we often have opportunities to make known to interested persons special needs in certain fields.

Q. *Mr. Schoerner, since you were a missionary on a foreign field, could you give us some of your personal impressions perhaps as to needs of the field for certain types of workers?*

A. At the present time the greatest contribution missionaries can make to the work of the Lord on the mission field is to help in the teaching and training of national workers—pastors, evangelists and Bible teachers. To this end Bible institute training (plus other schooling if possible) can well prepare missionary candidates.

Q. *In summing up the situation, would you say that the opportunities exceed the number of available Bible institute grads, or are there more workers than opportunities?*

A. I believe there are as many open doors of service as there are Bible institute graduates, even though some of these may need to be pushed open through prayer. There are also many opportunities for part-time Christian work.

Q. *What do you mean by part-time Christian work?*

A. I mean where part or perhaps the major interest in a person's life is in another field—secular work or the home. There is constant need for trained Sunday school teachers, church workers, volunteer workers in all phases of Christian work. Bible institute training is also of great value to mothers in the rearing of their children and to men in their witnessing in business.

Q. *Is there anything you wish to add to this interview, Mr. Schoerner?*

A. I wish to add the words of our Lord in Matthew 9:36-38, as He looked with compassion upon the eager multitudes that followed Him: "The harvest . . . plenteous . . . the laborers . . . few. Pray ye therefore . . . that he will send forth laborers . . ."

END

*Want to make your young people
missionary-minded?*

Try Projects Instead of Pleas

By JACK DANIEL



Harmon

If the pleas of pastor, youth leader and Sunday school teacher for increased missionary interest among the young people of your church seem to go unheeded, you may have here just what you need.

It could just be that a well-thought-out missionary project by and for the young people themselves will stir up interest you never suspected was there.

Understand, however, that real missionary interest, that heart-burdened drive to reach a lost world with the gospel, isn't planned or promoted. It comes as God gets hold of a heart. But a project like we're suggesting can certainly help to get the need of the world before a young person's mind, where God can take over and stir the young life into action.

First, you might try a foreign missionary project.

Maybe the widespread lack of real interest in foreign missionary activity is due to the fact that so few American teens know anyone their own age in foreign lands.

Here's an idea that may help solve that age-old problem. Ask one of the foreign missionaries your church supports to get you the name, picture, and some biographical information about a typical Christian teen-ager in that land.

You'll find your missionary more than happy to co-operate, and if he has a tape recorder, he can "send" the foreign teen to speak in your meeting.

Work out a list of intelligent questions about a teen-ager's life in his country. It may be necessary for the missionary to interpret for the native Christian young person. Thus your group will get a vivid vocal picture of the language barriers so many missionaries face and hurdle as a regular part of the job God has given them.

The net result ought to be a new and youthful view of what may have been only a geographical curiosity. As your missionary works with you on your project, he'll be praying that through it God will burden the heart of someone to come and help him reach the world for Christ.

That's only the barest outline of what can be done to bring the foreign field into your youth society. Develop it and add your own ideas, but plan, promote and pray it to success.

♦ THEN there's the somehow much-neglected home mission field. Just as God has not called everyone to foreign service for Him, He may not call all of you to home mission work.

But America presents opportunities and challenges for missionary service that many of today's young people have never had adequately portrayed for them.

You'll want to link your youth to whatever field is represented in your own church's missions program.

One of the best ways to get the work of the home missionary before your crowd is through the sometimes-boring medium of the home movie. But instead of showing Junior taking his first steps, or Sister's graduation, have some of your fellows

work out with your missionary a fifteen- or twenty-minute scenario for a film that will show you just what he's doing to reach people with the gospel. If the particular home mission field isn't too far away, it might be possible for some of the gang to visit it and follow the missionary around, shooting pictures as they go.

For instance, say your church supports a missionary among the rural mountain areas where conditions and customs may be as unknown to your crowd as those in a foreign country. Take a camera (even an 8 mm will do) and shoot a few hundred feet of film. Get shots of some of the teens whom that faithful missionary is trying to win to Christ. After you show that film, it ought to be easier to pray for him and them.

For both home and foreign missions projects you ought to find some way to put a handle to your new missionary interest. Find out, for example, what piece of equipment your missionary can use especially in reaching young people. It may be that a good sturdy movie projector would help him reach the teen crowd through gospel films when they might not want to come to a preaching service.

With this definite goal, instead of the perfunctory nickel and dime Sunday night offering, you'll have something worth sacrificing a malted or a hamburger for. And you'll get a blessing doing it.

♦ THERE'S one missions project that may be more important than the first two we've outlined. This one takes teens out of the class of missions spectators and puts them right into the battle.

Call it the missionary participation project if you need a polysyllabic title. In any case, it must include a program that gets the youth group out doing some actual missionary work. There are still people who have never heard a clear presentation of what Christ can do for an alert, intelligent Christian young person.

For instance, a big city rescue mission, with its human derelicts staring up at you through bleary, bloodshot eyes, could use an occasional visit from a gang of kids who love Christ.

Get as many as possible of the whole group to go along, but make it clear that no one goes just to watch. This is participation. While only a half dozen will give their testimonies, and a few others will sing, or lead singing, or even bring the message, anyone else sings every song as well as he can, and prays every moment of the meeting.

If only one soul is led to Christ because you left that comfortable youth society meeting room, your work will be worthwhile. And you'll have a taste of missionary ministry you could get no other way.

Try a project occasionally and see your group's missionary-mindedness build. END

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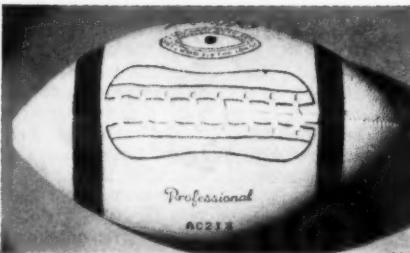
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Views We Can Use

Challenged by Teen-agers

Recently I received a copy of the January, 1954, MOODY MONTHLY from a missionary friend and enjoyed it all, but particularly the YOUTH SUPPLEMENT.

Under the heading "Teen-agers Tackle the Impossible," Don Johnson's firm stand on the Word of God presents a great challenge to my personal Christian testimony, especially since he is three years younger than I.

I will be leaving for Wheaton College soon and hope to correspond with Don and his group.—Tokyo, Japan

Practical Approach Appreciated

The ideas, articles and photos in the YOUTH SUPPLEMENT are excellent and mean much to us over here. You in the United States have a practical approach to young people that is most refreshing.—London, England

YS Helpful to Youth Group

Can you suggest some youth material for use in our young people's group? We use the articles in the YOUTH SUPPLEMENT each month and find them helpful, but we need ideas for topics and discussions to be used in our meetings. Jane Bade's party ideas have been especially good.—St. Paul, Minn.

Fight "Terror" Comics

"TERROR" comic books in drug and grocery stores are under fire from the Youth Fellowship of St. John's Methodist Church in Lubbock, Texas.

For contact purposes, the fellowship has divided the city into five sections. Drug and grocery stores are visited by the young people and comic books examined.

Usually two young people make the visit. If "terror" comic books are found, the name of the book and the name of the store owner are listed. Another record of those not handling the books is kept.

Letters are sent to all store owners, either thanking them for not making such books available, or asking them to discontinue their sale.

The young people plan a follow-up of the stores which continue to handle the books. One storekeeper spoke of a "terror" comic book as one that would "scare you to death, if you read it in a dark room."

ROB OR POLISH

"Do you mean to tell me I'm supposed to try to live on nine-tenths of my salary?" demanded a casual churchgoer after hearing a sermon on tithing which he utterly disliked. "Why I can't even buy shoes on my whole salary these days!"

"Well, do you mean to tell me," coyly queried a neighbor who had experienced the joy of following God's command for his income, "that you'd rather rob than polish up your old shoes?"

—Naomi A. Dallas

Moody Monthly



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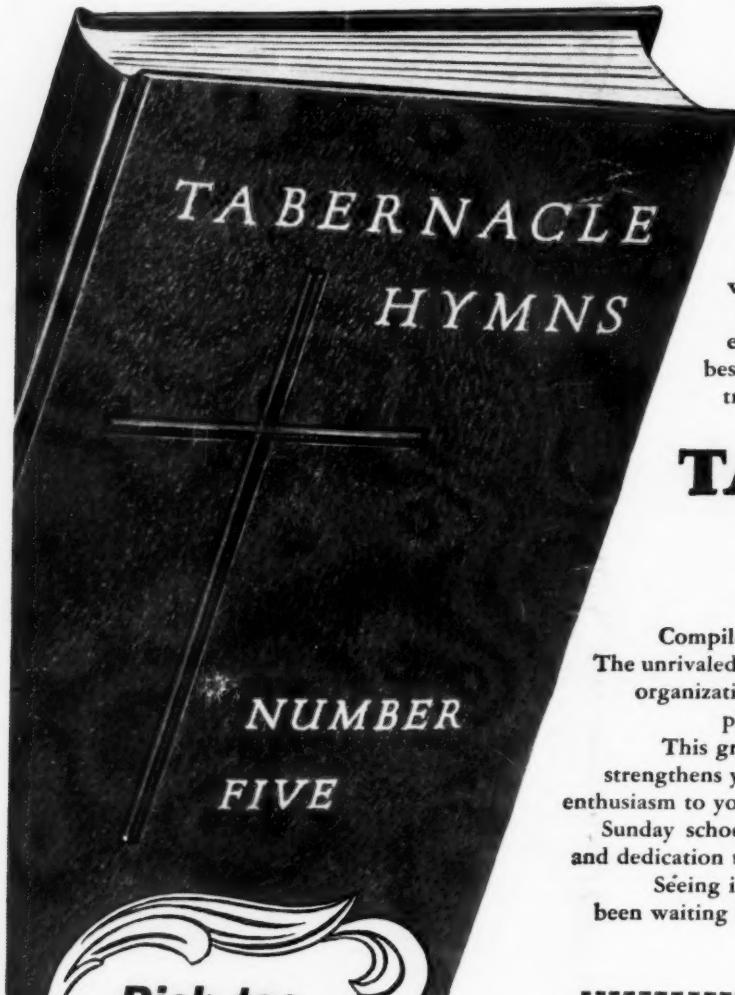
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